

## CHARGES AND REGULATIONS.

O F T H E

ANCIENT AND HONOURABLE SOCIETY  
OF FREE AND ACCEPTED

M A S O N S,

EXTRACTED FROM

A H I M A N R E Z O N, &c.

TOGETHER WITH

**A concise Account of the Rise and Progress of  
FREE MASONRY in NOVA-SCOTIA, from the first  
Settlement of it to this Time ;**

A N D

**A CHARGE** given by the Revd. Brother **WEEKS**,  
at the Installation of His Excellency **JOHN**  
**PARR, Esq ; GRAND MASTER.**

DESIGNED

For the Use of the Brethren, and published by the  
Consent and Direction of the GRAND LODGE of  
this PROVINCE.

H A L I F A X:

Printed by JOHN HOWE, at his Printing Office, in  
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MDCCLXXVI.

NOTES AND OBSERVATIONS

1841

THE AMERICAN SOCIETY

OF THE HISTORY OF THE

AMERICAN PEOPLE

AND THE

AMERICAN LITERATURE

AND THE

AMERICAN ARTS AND MANUFACTURES

AND THE

AMERICAN AGRICULTURE

AND THE

AMERICAN COMMERCE

AND THE

AMERICAN NAVY

AND THE

AMERICAN ARMY

AND THE

AMERICAN MARINE CORPS

AND THE

AMERICAN COAST GUARD

AND THE

AMERICAN FISH GUARD

AND THE

AMERICAN LIFEGUARD

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*Halifax, 7th December, 1785.*

## IN GRAND LODGE,

THE Recommendation of the last Grand Steward's Lodge, relative to the Printing an Extract from the Book of Constitutions, for the convenience, in particular of young Masons, having been taken into consideration, the same was approved, and voted in the affirmative. And Brothers, the R. W. WILLIAM CAMPBELL, Deputy Grand Master, the Rev. Brother WEEKS, the R. W. JONATHAN SNELLING, Senior Grand Warden, the W. Brother DEBLOIS, and the W. Brother FIFE, be a Committee to make the necessary Extracts, and to lay the same before this Grand Lodge at their next Meeting, for Inspection: Which was accordingly done on the 1st of March, and the same being agreed to, the said Committee were authorized and impowered to commit the same to the Press, with such other necessary Matters as they may find expedient, and to have it compleated with all convenient Dispatch.

*Extract from the Minutes,*

I N T E R S

17th Dec 1782

# IN GRAND LODGE

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and voted in the affirmative. And Brothers, the  
R. W. William Cantrell, Deputy Grand Master,  
the R. W. Brother Weeks, the R. W. Jonathan  
Senior, Senior Grand Warden, the W. Brother  
Baron, and the R. W. Brother, be a Com-  
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the same before this Lodge at their next  
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pedient, and to have it completed with all conve-



Extract from the Minutes

17th Dec 1782

TO HIS EXCELLENCY

JOHN PARR, Esq;

Captain-General, Governor and Commander in  
Chief in and over His Majesty's Province of  
Nova-Scotia, the Islands of St. John, and  
Cape-Breton, &c. &c. &c.

GRAND MASTER

Of MASONS in the Province of Nova-Scotia, &c. &c.

RIGHT WORSHIPFUL SIR,

THE Committee appointed by your Approbation to publish an Account of the Progress of FREE MASONRY in Nova-Scotia, together with the Charges and Regulations of this Ancient Fraternity, having completed the same according to the Trust reposed in them by the Grand Lodge, sensible of the Honour and Advantage which the Craft derive from your patronage, beg leave to dedicate the following Work to you and to subscribe themselves

*Right Worshipful Sir,*

*Your Excellency's*

*True and faithful Servants,*



TO HIS EXCELLENCY

JOHN T. A. R. M. G.

General, Governor and Commander in  
Chief of and over the Military Forces of  
Nova Scotia, the Islands of St. John, and  
Cape Breton, &c. &c.

C. D. A. N. D. M. A. S. T. E. R.

Of the Province of Nova Scotia, &c. &c.

Right Worshipful Sir,

THE Committee appointed by your Ap-  
pointment to publish an Account of the  
Progress of the Masonry in Nova Scotia, toge-  
ther with the Charges and Regulations of this  
Ancient Fraternity, having completed the same  
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A N  
A C C O U N T  
O F T H E  
R I S E A N D P R O G R E S S  
O F  
F R E E M A S O N R Y  
I N  
N O V A - S C O T I A , & c . & c . & c .

**F**REE MASONRY, like other useful Arts, hath flourished in different periods of the world with different degrees of success. It began very early in the East, and hath been travelling Westward ever since, being approved and admired in every age by the enlightened part of mankind. It receives no dishonour from not being tolerated in countries, where the terrors of the inquisition have a malignant influence on every public measure, and fatally blast the most useful designs.\* In France, however, it is highly esteemed and liberally encouraged by persons of the first distinction; and indeed hath a very general establishment among all ranks of Men, from the highest to the lowest. And the King Prussia, who is not more famed for his acquisitions of military glory, than for his encouragement of the useful arts, hath patronized this humane institution by holding himself the honour of being Grand Master in his own Dominions.

From Europe, the Royal Art crossed the Atlantic with the first Emigrants and settled in various parts of America. It is

\* In the year 1739, the Grand Lodge of England, ordered 20l. sterling to be paid for the relief of a brother who had been cruelly treated by the Inquisition at Florence on the sole account of his being a Mason.

said to have been known in Nova-Scotia, while in the hands of the French. But however this may be; it is certain, that as soon as the English took possession of it, they took care to encourage this charitable institution. They saw that it had a tendency to relieve distress and to promote good order. By this early attention to it, discovered in the first planters, it had the happiness to rise into repute with the rising province, as the ivy climbs around the oak, contributing to its beauty, shade, and magnificence.

As early as the year 1750, which was as soon almost as there were any houses erected at Halifax, we find a number of the Brethren met together with Governor Cornwallis at their head, "Deeming it, as they expressed it, for the good of the fraternity that Masonry should be propagated in the province, and that there was a necessity of encouraging it in this place."

ERASMUS JAMES PHILIPS, Esq; of Annapolis-Royal was Provincial Grand Master at that time. And they agreed to petition him for a Warrant to hold a Lodge at Halifax, and that his Excellency might be Master of it. This warrant was received on the 19th of July; and on the same evening, Lord COLVILL, and a number of the Navy Gentlemen, were entered Apprentices in this Lodge. It had also the honour of making many of the principal inhabitants, and most of the Gentlemen holding considerable offices in the Province: And it was in this Lodge that our present Senior Grand Warden, the Right Worshipful and Honorable RICHARD BULKELEY, Esq; was made a Master Mason.

Governor CORNWALLIS, indeed while he resided in the province was Master of this Lodge, and governed it by a Deputy, according to the custom prevailing in Scotland. He was succeeded in the Government and in the Chair by Governor LAWRENCE, who enjoyed both till his Death. Under the auspices of these Gentlemen, the Fraternity met with every reasonable encouragement and it flourished with great success.

For it is a remark which must offer itself to every person, in the least acquainted with the state and progress of Masonry in this province, that it has ever been conducted by persons of the most respectable characters; and that those who have had the direction and management of public affairs, have generally been zealous and active in promoting its growth.

On March the 18th, 1751, the second Lodge was formed at Halifax. On this occasion Brother MURRAY, acted as Deputy Grand Master and Brother Nesbitt, the late Attorney-General, as Senior Grand Warden in installing the officers. The next St. John's Day, they resolved to celebrate the Festival with the usual pomp, to walk in procession to the Governor's house, and

from



## FREE-MASONRY IN NOVA-SCOTIA. ix

from thence to Church to hear prayers. But receiving the melancholly news of the death of our Brother, the late Prince of WALES, § they resolved to appear in mourning as a mark of respect to his memory.

At this time, our R. W. Brother PHILIPS, probably acted only under a deputation: For we find a Grand Warrant dated seven years after this, from the Right Worshipful and Honorable WILLIAM STUART, Earl of Blessington, Grand Master of England, constituting ERASMUS JAMES PHILIPS, Esq; Provincial Grand Master of Nova-Scotia, and of the territories thereunto belonging.

It was granted by the consent and approbation of 47 regular Lodges held in the cities and suburbs of London and Westminster, authorizing the brethren residing in the Province of Nova-Scotia, to hold a Provincial Grand Lodge, independent of any former dispensation or constitution granted by him or his predecessor to New-England or elsewhere; empowering our Right Worshipful Brother PHILIPS, to constitute regular Lodges within his own jurisdiction, which might make Masons according to the ancient custom of the Royal Craft in all ages and nations throughout the known world: Giving the said Grand Lodge authority to hear and determine all matters relating to the Craft within the said jurisdiction, and requiring all the worthy Brethren under the same to conform to all the rules and orders which, from time to time, might be issued by the provincial Grand Lodge.

Grand Master PHILIPS, was succeeded in his high office by his Honour JONATHAN BELCHER, Esq; Lieutenant Governor of the Province. But the province being in its infancy, and having to struggle with many difficulties unfavourable to the cultivation of the Arts, the Grand Warrant, after the death of the R. W. Brother BELCHER, lay dormant for many years; a misfortune severely felt by the Craft. To remedy this evil, the Lodges about Halifax, had a Meeting in the year 1783, and determined to petition the Grand Lodge of England for a renewal of their former Grand Warrant. Accordingly a new Warrant referring to the old one was granted, and arrived here in September 1784, constituting the R. W. JOHN GEORGE PYKE, Esq; Grand Master of Nova-Scotia, agreeable to the choice and request of the petitioners.

But, attentive to the good of Masonry, and wishing to see it placed on the most respectable footing, the next year he signified to the Grand Lodge his desire of resigning his high office, and nominated as his successor, his Excellency Governor PARR, who had ever shewn a friendly disposition to promote the ho-

neur

§ Father to the present King GEORGE the III<sup>d</sup>.

## RISE AND PROGRESS OF

nour and welfare of the Craft. This was received by the Fraternity with universal applause; and he was unanimously chosen by the Grand Lodge, and was installed and proclaimed **GRAND MASTER**. December 27, 1785, in the presence of a numerous concourse of Brethren.

The advantage of having a Grand Lodge in this flourishing province soon appeared very conspicuous. For no less than Fifteen new Lodges have lately been constituted: And we now see Masonry erecting her court and diffusing her charities in those very places, which were once the residence of wild beasts or of savage men. The Craft thus established on the most respectable and surest foundation, we hope will continue to the end of time.



THE GRAND LODGE OF NOVA-SCOTIA

C H A R G E

DELIVERED

On St. John's Day, at Halifax

BEFORE THE

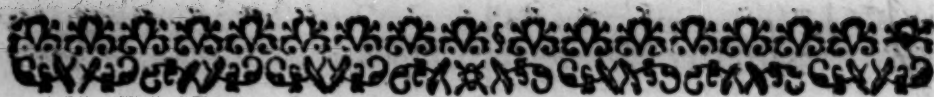
Grand Lodge of Nova-Scotia,

When His Excellency Governor P. A. R. R. was  
Installed GRAND MASTER.

Right Worshipful Grand Master,  
Wardens and Brethren,

PERMIT me to congratulate you on the return of this  
day; a day sacred by the Masons every where to the  
celebration of brotherly love; a day sacred for the installation  
of their Grand Officers, and for the annual communication  
tween the different Lodges.  
May we all live to celebrate this anniversary with renewed  
pleasure, and to enjoy the fruits of Love, Unity, and Charity,  
which pervades through all our communications.  
Every Lodge must have laws and regulations, by  
which they may be conducted. These laws must be such  
as tend to diffuse the light of Virtue through every part of the  
body, and to which every member should feel a ready obedi-  
ence.  
For as God has made us to differ from another but in  
degree, so should we regard different talents and merits in society,  
each cultivated to promote the happiness and interest of the  
whole.  
Sensible of this, the Grand Lodge of Nova-Scotia have  
unanimously chosen the 21st anniversary in the Province to be  
their Grand Master, that he who governs their religious society  
govern them as Brethren.





A

# CHARGE

DELIVERED

On St. JOHN's Day, at HALIFAX,

BEFORE THE

GRAND LODGE of NOVA-SCOTIA,

When His Excellency Governor PARR, was  
Installed GRAND MASTER.

RIGHT WORSHIPFUL GRAND MASTER,  
WARDENS AND BRETHREN,

**P**ERMIT me to congratulate you on the return of this day; a day devoted by the Fraternity every where to the effusions of brotherly love; a day set apart for the instalment of their Grand Officers, and for the mutual communication of friendly civilities between the different Lodges.

May we all live to celebrate this anniversary with renewed pleasure, and to enjoy that spirit of Love, Peace, and Order, which breathes through all our deliberations.

Every society must have some fixed laws and regulations, by which their affairs may be conducted: They must also have some head to diffuse life and vigour through every part of the body, and to which every member should yield a ready obedience.

For as God hath made one star to differ from another star in glory; so hath he ordained different ranks and orders in society, each calculated to promote the honour and interest of the whole.

Sensible of this, the Grand Lodge of Nova-Scotia, have unanimously chosen the first personage in the Province to be their Grand Master, that he who governs them as subjects, may govern them as brethren,

For

For as we profess Secrecy ; your Excellency ought not to be excluded from our mysteries ; and as charity is our aim, you will rejoice at having an opportunity of going before us in every good work.

Into the next office, which the constitution gives us a right to fill, we have also chosen a Brother of known affection to the Craft—I mean the oldest member of Council, and the Secretary of the Province. And all the other officers are persons of such tried skill and industry in the Royal Art, that, we doubt not they will meet with your approbation and encouragement.

Nor can I pass over in silence the thanks which this Respectable Body owe to the past Grand Master and Officers, who have laid the foundation of this R. W. G. Lodge, and who have consulted the interest and reputation of the Craft in leaving the government of it in such able, such honorable and worthy hands.

And I am happy to add, that it is the fixed determination of this G: Lodge to put the Fraternity upon the most respectable footing possible, and to be always governed by the most worthy and honourable brother they can find in the Province.

It cannot be imagined that Gentlemen of your high station can derive any other advantage by becoming the patrons of the craft, than that of uniting all good Masons in the Province in your praise, thereby rendering your authority more respected and your benevolence more conspicuous.

Nor must I forget to congratulate every person here present on the happy prospect of uniting all the brethren in the Province under one head to promote one Grand design, that of doing good. And that from this hour all masons in this jurisdiction, though formerly they may have differed about some things of small importance, yet are now placed on an equal foot, and have an equal interest in our R. W. G. Master and his officers, who like pillars in the temple will support his authority and adorn their profession.

May this long wished for union and harmony be perpetual !

As to us, R. W. Sir, who have the honor of being under your Government, not only as citizens but as masons, be assured that we shall always do every thing in our power to render your situation happy and your good intentions effectual.

For believe me, my Brethren, we then consult our own honour and interest, when we render proper respect to the authority and dignity of the chair ; as they are most capable of governing well, who have learnt how to obey. It is therefore incumbent on us to adorn our profession by our good behaviour and to discharge the part assigned us with diligence and fidelity, thereby putting to silence the ignorance of foolish men, who may slanderously speak evil of our order. It

It is true, that as men, all immoral behaviour is highly reprehensible; as christians, it is extremely indecent; but as Masons, it is utterly inexcusable: because it is well known that we are under the most solemn obligations to behave as good men and true, as friends and brethren.

And if our light so shine before men that they seeing our good works may glorify our Father, who is in heaven; this and this only will put it out of the power of malice itself to injure our Society.

And let me conjure you as a Masonick brother and a christian pastor, to pay a ready obediences to your Officers and to conform in every instance to the laws and constitutions of our Society; that the land marks may be duly observed and the traditions carefully preserved. I am so sure of your zeal and wisdom that I need not remind you, that keeping seasonable hours in your refreshments will render your conduct irreproachable among men; and that your being frugal in your expences will enable you to be liberal in your charity, which is the basis of masonry.

To the honor of this charitable fraternity it must be observed that it has prevailed in almost all nations of the earth; that it has constrained men to be good, when the other ties of nature and religion have failed; that its secret traditions have been handed down from the earliest time and are likely to remain, till the frame of the Universe shall be dissolved.

Surely, my Respected Brethren, we may infer as the Orator did concerning christianity, that if this counsel or this work were of men, it must long ago have come to nought; but if it come from the God of love and order, nothing will ever be able to overthrow it; nothing I mean except our loose and disorderly conduct: And against that we must carefully guard ourselves; because no combination of unprincipled men can long continue. It must dissolve by its own tumults and intrigues, as Sampson perished in his own revenge. And as nothing is more dangerous to the peace and harmony of the brotherhood, than a great number of members indiscriminately admitted to the honours of it: It were to be wished that the watchmen upon the towers would pay a more particular regard to the character, morals and qualifications of the candidates than they commonly do: and that they would carefully keep bad men from entering the doors of the temple\*. For this Society like the kingdom of heaven is made up of the high and low, of the Master and the Scholar, of the Prince and people, yet like that too it ought never to admit a bad man to profane its mysteries. For it has been honoured with the names of Kings, and conquerors,

\* The Grand Lodge by a late Resolve have wisely taken care of this.



conquerors, of philosophers and politicians, of saints and priests: And is it not a shame, that men of abandoned morals and debauched lives should assume the badges of our Order and disgrace it in the eyes of men?

Happy, thrice happy they, who being good men and true, are industrious in their Great Master's service; who walk by the rule of right, and are the builders up of peace; who being assisted by the spirit of love, and guided by the light of truth; supported by the same hope, influenced by the same faith and animated by the same charity, shall faithfully accomplish the work assigned them on earth that they may finally be received into a Lodge not made with hands, eternal in the Heavens.



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A C H A R G E



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## A H I M A N R E Z O N.

**B**EFORE we enter into the cause or motive of the first institution of Free-Masonry, it is necessary in some measure to shew the Excellency of Secrecy, and with what great care it is to be kept.

ONE of the principal parts that makes a man to be deemed wise, is his intelligent strength and ability to cover and conceal such honest Secrets as are committed to him, as well as his own serious affairs. And whoever will peruse sacred and profane history, shall find a great number of virtuous attempts (in peace and war) that never reached their designed ends, through the defect of secret concealment; and yet, besides such unhappy prevention, infinite evils have thereby ensued. But before all other examples let us consider that which excels all the rest, derived even from God himself. Who so especially preserves his own secrets to himself, never letting any man know what should happen on the morrow; nor could the wise men in ages past, divine what should befall us in this age: whereby we may readily discern that God himself is well pleased with secrecy. And although (for man's good) the Lord has been pleased to reveal some things, yet it is impossible at any time to change or alter his determination, in regard whereof the reverend wise men of ancient times, evermore affected to perform their intentions secretly.

THE first thing that Pythagoras taught his scholars was to be silent, therefore (for a certain time) he kept them without speaking, to the end that they might the better learn to preserve the valuable secrets he had to communicate to them, and never speak but when time required, expressing thereby that secrecy was the rarest virtue: *Would to God that the masters of our present lodges would put the same in practice!*

Aristotle was demanded what thing appeared most difficult to him; he answered, to be secret and silent.



To this purpose St. Ambrose in his offices, placed among the principal foundations of virtue, the patient gift of silence.

THE wise king Solomon says in his proverbs, that a king ought not to drink wine, because drunkenness is an enemy to secrecy; and in his opinion, he is not worthy to reign that cannot keep his own secrets; he furthermore says, that he which discovers secrets is a traitor, and he that conceals them is a faithful brother: He likewise says, that he that refraineth his tongue is wise: And again, he that keeps his tongue, keeps his soul. To these I shall add the words of another wise man, Ecclesiasticus, chap. xxvii, to the 22d verse. "Whosoever discovereth secrets looseth his credit, and shall never find a friend to his mind. Love thy friend, and be faithful unto him: But if thou bewrayest his secrets, follow no more after him: For as a man hath destroyed his enemy, so hast thou lost the love of thy neighbour. As one letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again. Follow after him no more, for he is too far off: He is as a Roe escaped out of the snare. As for a wound it may be bound up, and after reviling there may be reconciliation, but he that bewrayeth secrets is without hope." I could mention many other circumstances of the excellency of secrecy; and I dare venture to say that the greatest honour, justice, truth, and fidelity, has been always found among those who could keep their own and others' Secrets; and this is most nobly set forth by Horace, who says:

The man resolv'd and steady to his trust;  
Inflexible to ill, and obstinately just;  
May the rude rabble's insolence despise,  
Their senseless clamours and tumultuous cries;  
The tyrant's fierceness he beguiles,  
And the stern brow and the harsh voice defies,  
And with superior greatness smiles:  
Not the rough whirlwind, that deforms  
Adria's black gulph, and vexes it with storms;  
The stubborn virtue of his soul can move:  
Not the red arm of angry Jove;  
That flings the thunder from the sky,  
And gives it rage to roar and strength to fly.  
Should the whole frame of nature round him break,  
In ruin and confusion hurl'd;  
He unconcern'd would hear the mighty crack,  
And stand secure amidst a falling world.

THEREFORE I am of opinion, that if secrecy and silence be duly considered, they will be found most necessary to qualify a man for any business of importance: If this be granted, I am confident that no man will dare dispute that Free-Masons are superior to all other men, in concealing their secrets, from time immemorial; which the power of gold, that often has betrayed  
kings

kings and princes, and sometimes overturned whole empires, nor the most cruel punishments could never extort the secret (even from the weakest member of the whole fraternity.

THEREFORE I humbly presume it will of consequence be granted, that the welfare and good of mankind was the cause or motive of so grand an institution as Free-Masonry (no art yet ever being so extensively useful) which not only tends to protect its members from external injuries, but to polish the rusty dispositions of iniquitous minds, and also to detain them within the pleasant bounds of true religion, morality and virtue; for such are the precepts of this royal art, that if those who have the honour of being members thereof would but live according to the true principles of the ancient craft, every man that is endowed with the least spark of honour or honesty, must of course approve their actions, and consequently endeavour to follow their steps. And although very few or none of the brethren arrive to the sublimity and beautiful contrivance of Hiram Abif; yet the very enemies of Free-Masonry must own, that it is the most renowned society that ever was, is now, or (perhaps) ever will be upon earth.

A MASON is obliged by his tenure to believe firmly in the true worship of the eternal God, as well as in those sacred records, which the dignitaries and fathers of the church have compiled and published for the use of all good men: So that no one who rightly understands the art, can possibly tread in the irreligious paths of the unhappy libertine, or be induced to follow the arrogant professors of atheism or deism; neither is he to be stained with the gross errors of blind superstition, but may have the liberty of embracing what faith he shall think proper, provided at all times he pays a due reverence to his creator, and by the world deals with honour, and honesty, ever making that golden precept, the standard-rule of his actions, which engages, To do unto all men as he would they should do unto him: For the craft, instead of entering into idle and unnecessary disputes concerning the different opinions and persuasions of men, admits into the fraternity all that are good and true; whereby it hath brought about the means of reconciliation amongst persons, who, without that assistance, would have remained at perpetual variance.

A MASON, in regard to himself, is carefully to avoid all manner of intemperance or excess, which might obstruct him in the performance of the necessary duties of his laudable profession, or lead him into any crimes which would reflect dishonour upon the ancient fraternity.

He is to treat his inferiors as he would have his superiors deal with him, wisely considering that the original of mankind is  
the

the same; and though masonry divests no man of his honour, yet does the craft admit that strictly to pursue the paths of virtue, whereby a clear conscience may be preserved, is the only method to make any man noble.

A MASON is to be so far benevolent, as never to shut his ear unkindly to the complaints of wretched poverty; but when a brother is oppressed by want, he is in a peculiar manner to listen to his sufferings with attention; in consequence of which, pity must flow from his breast, and relieve without prejudice according to his capacity.

THE worthy members of this great and useful society, can never be too careful in the election of members; I mean, a thorough knowledge of the character and circumstance of a candidate that begs to be initiated into the mystery of free-masonry.

UPON this depends the welfare or destruction of the craft; for as regularity, virtue, and concord, are the only ornaments of human nature, (which is often too prone to act in different capacities) so that the happiness of life depends, in a great measure, on our own election, and a prudent choice of those steps.

FOR human society cannot subsist without concord, and the maintenance of mutual good offices; for like the working of an arch of stone, it would fall to the ground provided one piece did not properly support another.

THE next thing to be considered is the choice of officers to rule and govern the lodge, according to the ancient and wholesome laws of our constitution; and this is a matter of great concern, for the officers of a lodge are not only bound to advance and promote the welfare of their own particular lodge, but also whatever may tend to the good of the fraternity in general.

THEREFORE no man ought to be nominated or put in such election, but such as by his known skill and merit, is deemed worthy of performance, viz. He must be well acquainted with all the private and public rules and orders of the craft; he ought to be strictly honest, humane of nature, patient in injuries, modest in conversation, grave in counsel and advice, and (above all) constant in amity and faithful in secrecy\*.

SUCH candidates well deserve to be chosen the rulers and governors of their respective lodges, to whom the members are to be courteous and obedient, and from whom they may learn to despise the over-covetous, impatient, contentious, presumptuous, arrogant, and conceited prattlers, the bane of human society.

THESE

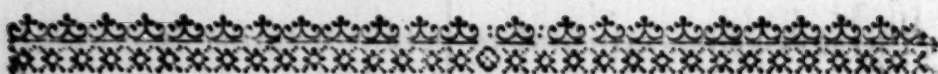
\* A man may possess all these good qualifications, and yet (if in low circumstances) be incapable of filling his office with credit to the lodge or himself: And this I recommend as a matter well worth the consideration of all the constituents,



THESE few hints may serve to put the brethren in mind of the duty incumbent on them as free-masons ; and likewise how to behave themselves in such a manner as may be most acceptable to God, agreeable to the principles of the craft, and much to their own honour : But for further satisfaction to my readers in general, I shall here insert the several old charges of free and accepted masons.

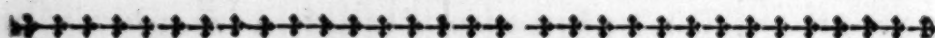


6 A H I M A N R E Z O N.



T H E  
O L D C H A R G E S  
O F T H E

Free and Accepted M A S O N S.



C H A R G E I.

*Concerning G O D and R E L I G I O N.*

**A** M A S O N is obliged by his tenure to observe the moral law as a true NOACHIDA\* ; and if he rightly understands the craft, he will never be a stupid atheist, nor an irreligious libertine, nor act against conscience.

IN ancient times, the christian masons were charged to comply with the christian usages of each country where they travelled or worked ; being found in all nations, even of divers religions.

THESE are generally charged to adhere to that religion in which all agree (leaving each brother to his own particular opinion) that is, to be good men and true, men of honour and honesty, by whatever names religions or persuasions they may be distinguished ; for they all agree in the three great articles of Noah, enough to preserve the cement of the lodge.

THUS masonry is the centre of their union, and the happy means of conciliating persons that otherwise must have remained at a perpetual distance.

C H A R G E II.

*Of the CIVIL MAGISTRATE, supreme and subordinate.*

**A** M A S O N must be a peaceable subject, never to be concerned in plots against the state, nor disrespectful to inferior magistrates. Of old, kings, princes and states, encouraged the fraternity for their loyalty, whoever flourished most in times

\* Sons of Noah, the first name of Free-Masons,

# A H I M A N R E Z O N.

7

times of peace ; but though a brother is not to be countenanced in his rebellion against the state, yet, if convicted of no other crime, his relation to the lodge remains indefeasible.

## C H A R G E III.

### *Concerning a LODGE.*

**A** LODGE is the place where masons meet to work in ; hence the assembly or organized body of Free-Masons, is called a lodge ; just as the word church is expressive both of the congregation and the place of worship.

EVERY brother should belong to some particular lodge, and cannot be absent without incurring censure, if not necessarily detained.

THE men made masons must be free-born (or no bondmen) of mature age, and of good report ; hale and sound, not deformed or dismembered, at the time of their making ; but no woman, no Eunuch ||.

WHEN men of quality, eminence, wealth, and learning apply to be made, they are to be respectfully accepted, after due examination ; for such often prove good lords (or founders) of work ; and will not employ Cowans when true masons can be had ; they also make the best officers of lodges and the best designers, to the honour and strength of the lodge ; nay, from among them the lodge can have a noble GRAND MASTER ; but those brethren are equally subject to the charges and regulations, except in what more immediately concerns operative masons.

## C H A R G E IV.

### *Of MASTERS, WARDENS, FELLOWS and APPRENTICES.*

**A**LL preferments among masons, is grounded upon real worth and personal merit only, not upon seniority. No matter should take an apprentice that is not the son of honest parents, a perfect youth without maim or defect in his body, and capable of learning the mysteries of the art ; that so the lords (or founders)

† That is he is still a mason, although the brethren may refuse to associate with him : However, in such case, he forfeits all benefits from the lodge.

|| This is still the law of ancient masons, though disregarded by our brethren (i mean our sisters) the modern masons, who (some years ago) admitted Signiour Sing-song, the Eunuch, T-and-ci, at one of their lodges, in the Strand, London. And upon a late trial at Westminster, it appeared that they admitted a woman called Madam D'E.



founders) may be well served, and the craft not despised; and that when of age and expert he may become an entered apprentice, or a free-mason of the lowest degree; and upon his improvements, a fellow-craft and a master-mason, capable to undertake the lord's work.

THE wardens are chosen from among the master masons, and no brother can be a master of a lodge till he has acted as a warden somewhere, except in extraordinary cases, or when a lodge is to be formed, and none such to be had, for then three master masons, though never masters or wardens of lodges before, may be constituted master and wardens of that new lodge.

But no number, without three master masons, can form a lodge; and none can be the Grand Master, or a Grand Warden, who has not acted as the master of a particular lodge.

### C H A R G E V.

*Of the Management of the CRAFT in Working.*

**A**LL masons should work hard and honestly on working days, that they may live reputably and appear in a decent and becoming manner on holidays; and likewise the working hours appointed by law, or confirmed by custom shall be observed.

A master-mason only must be the surveyor or master of the work, who shall undertake the lord's work reasonably, shall truly dispend his goods as if they were his own, and shall not give more wages than just, to any fellow or apprentice.

THE wardens shall be true, both to master and to fellows taking care of all things, both within and without the lodge, especially in the masters absence; and their brethren shall obey them.

THE master and the masons shall faithfully finish the lord's work, whether task or journey; nor shall they take the work to task, which hath been accustomed to journey.

NONE shall show envy at his brother's prosperity; nor supplant him, nor put him out of his work, if capable to finish it.

ALL masons shall meekly receive their wages without murmuring or mutiny, and not desert the master till the lord's work is finished; they must avoid ill language, calling each other brother or fellow, with much courtesy, both within and without the lodge; they shall instruct a younger brother to become bright and expert, that the lord's materials may not be spoiled.

BUT free and accepted masons shall not allow cowans to work with them, nor shall they be employed by cowans without an urgent necessity; and even in that case they must not teach cowans, but must have a separate communication; no labourer shall be employed in the proper work of Free-Masons.

**CHARGE**

# A H I M A N R E Z O N.

9

## C H A R G E VI.

### *Concerning M A S O N S Behaviour.*

#### *1. Behaviour in the lodge before closing.*

**Y**OU must not hold private committees, or separate conversation, without leave from the master; nor talk of any thing impertinent nor interrupt the master or warden, or any other brother, speaking to the chair; nor act ludicrously while the lodge is engaged in what is serious and solemn; but you are to pay due reverence to the master, wardens, and fellows, and put them to worship.

EVERY brother found guilty of a fault, shall stand to the award of the lodge, unless he appeals to the grand lodge, or unless a lord's work is retarded; for then a particular reference may be made.

No private piques or quarrels about nations, families, religions, or politics, must be brought within the doors of the lodge; for as masons, we are of the oldest Catholic Religion, before hinted; and of all nations upon the square, level, and plumb; and like our predecessors in all ages, we are resolved against political disputes, as contrary to the peace and welfare of the lodge.

#### *2 Behaviour after the lodge is closed, and the brethren not gone.*

You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess; not forcing a brother to eat or drink beyond his own inclination (according to the old regulation of King Ahasuerus) nor hinder him from going home when he pleases; for though after lodge hours you are like other men, yet the blame of your excess may be thrown upon the fraternity, though unjustly.

#### *3 Behaviour at meeting without strangers, not in a formed lodge.*

You are to salute one another as you have been, or shall be instructed; freely communicating hints of knowledge, but without disclosing secrets, unless to those that have given long proof of their taciturnity and honour, and without derogating from the respect due to any brother, were he not a mason, for though all brothers and fellows are upon a level, yet masonry divests no man of the honour that was due to him before he was made a mason, or that shall become his due afterwards; nay, it rather adds to his respect, teaching us to give honour to whom it is due, especially to a noble or eminent brother, whom we should distinguish

distinguish from all of his rank and station, and serve him readily, according to our ability.

*4 Behaviour in the presence of strangers, not masons.*

You must be cautious in your words, carriage, and motions ; so that the most penetrating stranger may not be able to discover what is not proper to be intimated : And the impertinent or ensnaring questions, or ignorant discourse of strangers, must be prudently managed by free-masons.

*5 Behaviour at home, and in your neighbourhood.*

MASONS ought to be moral men, as above charged ; consequently good husbands, good parents, good sons, and good neighbours ; not staying too long from home, and avoiding all excess ; yet wise men too for certain reasons known to them.

*6 Behaviour towards a foreign brother, or stranger.*

You are cautiously to examine him, as prudence shall direct you, that you may not be imposed on by a pretender, whom you are to reject with derision, and beware of giving him any hints ; but if you discover him to be true and faithful, you are to respect him as a brother, and if in want, you are to relieve him if you can, or else direct him how he may be relieved ; you must employ him if you can, or else recommend him to be employed ; but you are not charged to do beyond your ability.

*7 Behaviour behind a brother's back, as well as before his face.*

FREE and accepted masons have ever been charged to avoid all manner of slandering and backbiting of true and faithful brethren, or talking disrespectfully of a brother's performance or person, and all malice or unjust resentment ; nay, you must not suffer any others to reproach an honest brother, but defend his character as far as is consistent with honour, safety and prudence ; though no further.

## C H A R G E VII.

### Concerning LAW - SUITS.

**I**F a brother do you an injury, apply first to your own or his lodge, and if you are not satisfied, you may appeal to the Grand Lodge ; but you must never take a legal course, till the cause cannot otherways be decided ; for if the affair is only between masons, and about masonry, law suits ought to be prevented by the good advice of prudent brethren, who are the best referees of differences.

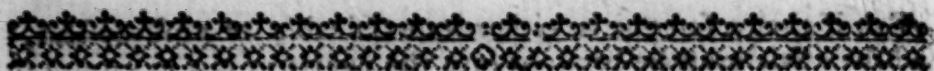
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But if that reference is either impracticable or unsuccessful, and the affair must be brought into the courts of law or equity; yet still you must avoid all wrath, malice, and rancour in carrying on the suit; not saying or doing any thing that may hinder the continuance or renewal of brotherly love and friendship, which is the glory and cement of this ancient Fraternity; that we may shew to all the world the benign influence of masonry, as all wise, true, and faithful brethren have done from the beginning of time, and will do till Architecture shall be dissolved in the general conflagration. Amen! So mote it be!

•• All these charges you are to observe, and also those that shall be given to you in a way that cannot be written.





A

## S H O R T C H A R G E ,

To a new admitted

M A S O N .

B R O T H E R ,

**Y**OU are now admitted (by the unanimous consent of our lodge) a fellow of our most ancient and honourable society; ancient, as having subsisted from time immemorial; and honourable, as tending in every particular, to render a man so who will be but conformable to its glorious precepts: The greatest monarchs in all ages, as well of Asia and Africa as of Europe, have been encouragers of the Royal Art; and many of them have presided as GRAND MASTERS over the masons in their respective territories, not thinking it any lessening to their imperial dignities, to level themselves with their brethren in Masonry, and to act as they did.

THE world's great Architect is our Supreme Grand Master; and the unerring rule he has given us is that by which we work; religious disputes are never suffered within the lodge, for as masons we only pursue the universal religion, or the religion of nature; this is the center which unites the most different principles in one sacred band, and brings together those who were the most distant from one another.

THERE are three general heads of duty which masons ought always to inculcate, viz. to GOD, our neighbour, and ourselves; to GOD, in never mentioning his NAME but with that reverential awe which a creature ought to bear to his CREATOR, and to look upon him always as the *Summum Bonum* which we came into the world to enjoy, and according to that view to regulate all our pursuits: to our neighbours, in acting upon the square, or doing as we would be done by; to ourselves, in avoiding all intemperance and excesses, whereby we may be rendered incapable of following our work, or led into behaviour unbecoming our laudable profession, and always keeping within due bounds and free from all pollution.

IN the State, a mason is to behave as a peaceable and dutiful subject, conforming cheerfully to the government under which he lives.

He is to pay due deference to his superiors; and from his  
inferiors

inferiors he is rather to receive honour, with some reluctance, than to extort it : He is to be a man of benevolence and charity, nor setting down contented while his fellow creatures (but much more his brethren) are in want, when it is in his power (without prejudicing himself or family) to relieve them.

In the lodge he is to behave with all due decorum, least the beauty and harmony thereof should be disturbed or broke : He is to be obedient to the Master and the presiding officers, and to apply himself closely to the business of masonry, that he may the sooner become a proficient therein, both for his own credit, and for that of the lodge.

He is not to neglect his own necessary avocations † for the sake of masonry, nor to involve himself in quarrels with those who through ignorance may speak evil of or ridicule it.

He is to be a lover of the Arts and Sciences, and is to take all opportunities to improve himself therein.

If he recommends a friend to be made a mason, he must vouch him to be such as he really believes will conform to the aforesaid duties, least by his misconduct at any time, the lodge should pass under some evil imputations.

Nothing can prove more shocking to all faithful masons, than to see any of their brethren profane or break through the sacred Rules of their order ; and such as can do it, they wish had never been admitted.

† Here you are to understand that a Mason ought not to belong to a number of lodges at one time, nor run from lodge to lodge ; or otherwise, after Masons or Masonry, whereby his business or family may be neglected ; but yet every Mason is subject to all the bye-laws of his lodge, which he is strictly and constantly to obey ;—for the attendances and dues of one lodge, can never prejudice neither him nor his family.



T H E

A N C I E N T M A N N E R

O F

## Constituting a L O D G E.

**A** NEW lodge, for avoiding many irregularities, should be solemnly constituted by the Grand-Master, with his deputy and wardens; or, in the Grand-Master's absence, the deputy acts for his worship, the senior grand warden as deputy, the junior grand warden as the senior, and the present master of a lodge as the junior: Or if the deputy is also absent, the Grand Master may depute either of his grand-wardens, who can appoint others to act as grand wardens, *pro tempore*. §

THE lodge being opened, and the candidates or new master and wardens being yet among the fellow-crafts, the grand master shall ask his deputy if he has examined them, and whether he finds the master well skilled in the noble science and royal art, and duly instructed in our mysteries, &c. the deputy answering in the affirmative, shall (by the grand master's order) take the candidate from among his fellows, and present him to the grand master, saying, *Right Worshipful Grand Master, the brethren here, desire to be formed into a regular lodge; and I present my worthy brother A. B. to be (installed) their master, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole fraternity, wheresoever dispersed over the face of the earth.*

THEN the grand master placing the candidate on his left hand, and having asked and obtained the unanimous consent of the brethren, shall say (after some other ceremonies and expressions that cannot be written) *I constitute and form these good brethren into a new regular lodge, and appoint you, brother A. B. the master of it, not doubting of your capacity and care to preserve the cement of the lodge, &c.*

UPON

§ When constitutions are required, where the distance is so great as to render it impossible for the Grand Officers to attend. In such case, the Grand Master, or his Deputy issues a written instrument, under his hand and private seal, to some worthy brother (who has been properly installed master of a lodge) with full power to congregate, install, and constitute the petitioners.

If the Grand Master, or his Deputy be absent, or (through sickness) rendered incapable of acting, the Grand Wardens and Grand Secretary, jointly may issue a like power under their hands and seal of the Grand Lodge; providing the Grand Master has first signed a warrant for holding such new lodge: But the Grand Wardens must never issue any Masonic writings under their private seal or seals.

UPON this the deputy, or some other brother for him, shall rehearse the charge of a master; and the grand master shall ask the candidate, saying, Do you submit to these charges as masters have done in all ages? And the new master signifying his cordial submission thereto, the grand master shall by certain significant ceremonies and ancient usages, install him and present him with his warrant, the book of constitutions, the lodge book, and the instruments of his office, one after another; and after each of them the grand-master, his deputy, or some brother for him, shall rehearse the short and pithy charge that is suitable to the thing present.

NEXT, the members of this new lodge, bowing altogether to the grand master, shall return his worship their thanks (according to the custom of masters) and shall immediately do homage to their new master, and (as faithful craftsmen) signify their promise of subjection and obedience to him by usual congratulations.

THE deputy and grand wardens, and any other brethren that are not members of this new lodge, shall next congratulate the new master, and he shall return his becoming acknowledgements (as master-masons) first to the grand master and grand officers, and to the rest in their order.

THEN the grand master orders the new master to enter immediately upon the exercise of his office, and calling forth his senior warden, a fellow-craft,† (master-mason) presents him to the grand master for his worship's approbation, and to the new lodge for their consent; upon which the senior or junior grand warden, or some brother for him, shall rehearse the charge of a warden, &c. of a private lodge; and he signifying his cordial submission thereto, the new master shall present him singly with the several instruments of his office, and, in ancient manner and due form, install him in his proper place\*.

IN like manner the new master shall call forth his junior warden, who shall be a master-mason, and presented (as above) to the junior grand warden, or some other brother in his stead, and shall in the above manner be installed in his proper place; and the brethren of this new lodge shall signify their obedience to these new wardens, by the usual congratulations due to wardens.

THE Grand Master then gives all the brethren joy of their master and wardens, &c. and recommends harmony, &c, hoping  
their

† They were fellow crafts because the Masons of old times, never gave any man the title of Master-mason, until he had first passed the chair.

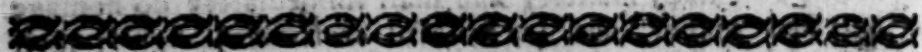
\* The Grand-wardens generally install the Wardens at new constitutions; as being best qualified for transacting such business.

their only contention will be a laudible emulation in cultivating the royal art, and the social virtues.

THEN the grand secretary, or some brother for him, (by the grand master's order) in the name of the grand lodge, declares and proclaims this new lodge duly constituted No. , &c.

UPON which all the new lodge together (after the custom of masters) return their hearty and sincere thanks for the honour of this constitution.

THE grand master also orders the grand secretary to register this new lodge in the grand lodge-book, and to notify the same to the other particular lodges; and, after some other ancient customs and demonstrations of joy and satisfaction, he orders the senior grand warden to close the lodge.



*A Prayer that is most general at Making or Opening.*

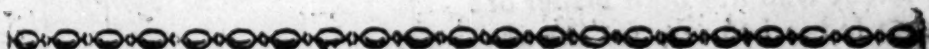
**M**OST holy and glorious Lord God, thou great Architect of heaven and earth, who art the giver of all good gifts and graces, and hast promised that when two or three are gathered together in thy Name, thou wilt be in the midst of them: In thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls; which we ask for Christ's sake.—  
Amen.

AND we beseech thee, O Lord God, to bless this our present undertaking, and grant that this our new brother may dedicate his life to thy service, and be a true and faithful brother among us: Endue him with a competency of thy divine wisdom, that he may, with the secrets of Free-masonry, be able to unfold the mysteries of godliness and Christianity. This we most humbly beg, in the Name, and for the sake of J E S U S C H R I S T, our Lord and Saviour, Amen.





T H E  
G E N E R A L R E G U L A T I O N S  
O F T H E  
F R E E A N D A C C E P T E D  
M A S O N S.



*Old Regulations.*

I. **T**H E grand-master or deputy has full authority and right, not only to be present, but also to preside in every lodge, with the master of the lodge on his left hand; and to order his grand-wardens to attend him, who are not to act as wardens of particular lodges but in his presence, and at his command; for the grand-master, while in a particular lodge, may command the wardens of that lodge, or any other master masons, to act as his wardens, *pro tempore*.

*New Regulations.*

I. **T**H A T is only when the grand wardens are absent, for the grand-master cannot deprive them of their office without shewing cause, fairly appearing to the grand lodge, according to the old regulation, XVIII: So that if they are present in a particular lodge with the grand master, they must act as wardens there.

Some grand lodges have ordered that none but the grand master, his deputy, and wardens (who are the only grand officers) should wear their jewels in gold, pendants to blue & D ribbons,

& I shall at all times be conformable, and pay due respect to every right worshipful grand lodge of regular Free-masons, and am well assured that grand officers only should be distinguished by gold jewels, and them according to their proper order; but at the same time I am certain that every member of the grand lodge has an undoubted right to wear purple, blue white, or crimson.

*Old Regulations.*

II. The master of a particular lodge, has the right and authority of congregating the members of his lodge into a chapter, upon any emergency or occurrence, as well as to appoint the time and place of their usual forming; and in case of death or sickness, or necessary absence of the master, the senior warden shall act as master, *pro tempore*, if no brother is present who has been master of that lodge before; for the absent master's authority reverts to the last master present, tho' he cannot act till the senior warden congregates the lodge.

III. The master of each particular lodge, or one of the wardens, or some other brother by appointment of the master, shall keep a book containing their bye-laws, the names of their members, and a list of all the lodges in town, with the usual times and places of their forming, and also the transactions of their own lodge, that are proper to be written.

IV. No lodge shall make more than five new brothers at one and the same time, without an urgent necessity; nor any man under the age of twenty-five years, (who must also be his own master) unless by a dispensation from the grand master.

*New Regulations.*

ribbons about their necks, and white leather aprons with blue silk; which sort of aprons may also be worn by former grand officers.

II. It was agreed, that if a master of a particular lodge is deposed, or demits, the senior warden shall forthwith fill the master's chair till the next time of choosing, and ever since in the master's absence he fills the chair, even though a former master be present; except he has a mind to honour a more skilful past-master; which is frequently the case.

III. No lodge shall be moved from their stated place of meeting, to another house without giving previous notice to the Grand secretary (containing reasons for the removal) under the forfeiture of one guinea to the grand charity.†

IV. This regulation is neglected for several Reasons, and is now obsolete.

V. The

† For the method of removing, see the 9th Regulation,

*Old Regulations.*

V. No man can be accepted a member of a particular lodge, without previous notice one month before given to the lodge, in order to make due inquiry into the reputation and capacity of the candidate, unless by a dispensation.

VI. But no man can be entered a brother in any particular lodge, or admitted a member thereof, without the unanimous consent of all the members of that lodge then present, when the candidate is proposed, and when their consent is formally asked by the master, they are to give their consent in their own prudent way; either virtually, or in form; but with unanimity: Nor is this inherent privilege subject to a dispensation, because the members of a particular lodge are the best judges of it; and because, if a turbulent member should be imposed on them, it might spoil their harmony or hinder the freedom of their communication, or even break or disperse the lodge, which ought to be avoided by all that are true and faithful.

VII. Every new brother, at his entry, is decently to cloath the lodge, that is, all the brethren present, and to deposit something for the relief of the indigent and decayed brethren, as the candidate shall think fit

*New Regulations.*

V. The grand secretary can direct the petitioners in the form of a dispensation, if wanted; but if they know the candidate, they do not require a dispensation.

VI. No visitor, however skilled in masonry, can be admitted into a lodge, unless he is personally known to, or well vouched and recommended by one of that lodge then present. §

But it was found inconvenient to insist upon unanimity in several cases, and therefore the grand masters have allowed the lodges to admit a member, if there are not above three ballots against him; though some lodges desire no such allowance.

VII. See this explained in the account of the constitution of the general charity; only particular lodges are not limited, but may take their own method for charity.

D 2

to

§ I shall not mention the cause of the above new regulation being made, but certain it is that real Free-Masons have no occasion for any such regulation, they being able to distinguish a true brother, let his country or language be ever so remote or obscure to us; nor is it in the power of false pretenders to deceive us,



*Old Regulations.*

to bestow, over and above the small allowance that may be stated in the bye-laws of that particular lodge, which charity shall be kept by the cashier; also the candidate shall solemnly promise to submit to the constitutions, and other good usages, that shall be intimated to him, in time and place convenient.

VIII. No set or number of brethren shall withdraw or separate themselves from the lodge in which they were made, or were afterwards admitted members, unless the lodge become too numerous; nor even then, without a dispensation from the grand master or deputy; and when thus separated, they must either immediately join themselves to such other lodges that they shall like best (who are willing to receive them) or else obtain the grand master's warrant to join in forming a new lodge, to be regularly constituted in good time.

If any set or number of masons, shall take upon themselves to form a lodge without the grand master's warrant, the regular lodges are not to countenance them, nor own them as fair brethren duly formed, nor approve of their acts and deeds, but must treat them as rebels, until they humble themselves as the grand master shall in his prudence direct, and until he approve of them by his warrant signified to the other lodges, as the

*New Regulations.*

VIII. Every brother concerned in making masons clandestinely, shall not be allowed to visit any lodge till he has made due submission, even though the brother so admitted may be allowed.

None who make a stated lodge without the grand master's warrant, shall be admitted into regular lodges, till they make due submission and obtain grace.

If any brethren form a lodge without leave, and shall irregularly make (that is without the grand master's warrant) new brothers, they shall not be admitted into a regular lodge, no not as visitors, till they render a good reason, or make due submission.

If any lodge within the limits of the city of London, cease to meet regularly during twelve months successive, and not keep up to the rules and orders of the grand lodge, its number and place shall be erased and discontinued in the grand lodge books; and if they petition to be inserted or owned as a regular lodge it must lose its former place and rank.

*Old Regulations.*

custom is when a new lodge is to be registered in the grand lodge-book.

*New Regulations.*

rank of precedency, and submit to a new constitution.

Seeing that some extraneous brothers have been lately made in a clandestine manner ; that is, in no regular lodge, nor by any authority or dispensation from the grand master, and upon small and unworthy considerations, to the dishonor of the craft.

The grand lodge decreed, that no person so made, nor any concerned in making him, shall be a grand officer, nor an officer of any particular lodge ; nor shall any such partake of the general charity, if they should come to want it.

IX. But if any brother so far misbehave himself, as to render his lodge uneasy, he shall be thrice duly admonished by the master and wardens in that lodge formed ; and if he will not refrain his imprudence, nor obediently submit to the advice of his brethren, he shall be dealt with according to the bye laws of that particular lodge ; or else in such a manner as the grand lodge shall in their great prudence think fit, for which a new regulation may be afterwards made.

IX. Whereas several disputes have arisen about the removal of lodges from one house to another, and it has been questioned in whom that power is invested, it is hereby declared, *That no lodge be removed without the master's knowledge, that no motion be made for removing in the master's absence, and that if the motion be seconded, or thirded, the master shall order summonses to every individual member, specifying the business, and appointing a day for hearing and determining the affair, at least ten days before, and the determination shall be made by the majority ; but if he be of the minority against removing ; the lodge shall not be removed, unless the majority consists of full two-thirds of the Members present.*

But if the master refuse to direct such summonses, ei-  
ther

*Old Regulations.*

X. The majority of every particular lodge, when congregated (not else) shall have privilege of giving instructions to their master and wardens before the meeting of the grand chapter, because the said officers are their representatives, and supposed to speak the sentiments of their brethren, at the said grand lodge.

XI. All particular lodges are to observe the like usages as much as possible; in order to which, and also for cultivating a good understanding among Free - Masons, some members of every lodge shall be deputed to visit other lodges, as often as shall be thought convenient.

*New Regulations.*

ther of the wardens may do it; and if the master neglects to attend on the day fixed, the wardens may preside in determining the affair in the manner prescribed; but they shall not, in the master's absence, enter upon any other cause but what is particularly mentioned in the same summons.

And if the lodge is thus regularly ordered to be removed the master or warden shall send notice to the secretary of the grand lodge, for the publishing the same at the next grand lodge.

X. Upon a sudden emergency, the grand lodge has allowed a private brother to be present, and, with leave asked and given, to signify his mind if it was about what concerned masonry, but not to vote.

XI. The same usages for substance are actually observed in every regular lodge (of real free and accepted masons) which is much owing to visiting brethren, who compare the usages.\*

## XII

\* It is a truth beyond contradiction, that the free and accepted Masons in Ireland, Scotland, and the ancient Masons in England, have one and the same customs, usages, and ceremonies: But this is not the case with the modern Masons in England, who differ materially not only from the above, but from most masons under Heaven.



*Old Regulations.*

XII. The grand lodge consists of, and is formed by, the masters and wardens of all the particular lodges upon record, with the grand master at their head, the deputy on his left hand, and the grand wardens in their places.

These must have their quarterly communications, or monthly meetings and adjournments, as often as occasion requires, in some convenient place, as the grand master shall appoint, where none shall be present but its own proper members, without leave asked and given; and while such a stranger (though a brother) stays, he is not allowed to vote, nor even to speak to any question, without leave of the grand lodge, or unless he is desired to give his opinion.

All matters in the grand lodge are determined by a majority of votes, each member having one vote, and the grand master two votes, unless the grand lodge leave any particular thing to the determination of the grand master, for the sake of expedition.

XIII. At the grand lodge meeting, all matters that concern the fraternity in general or particular lodges, or single brothers, are sedately and maturely to be discoursed of.

*New Regulations.*

XII. There must be no less than the masters and wardens of five regular lodges, together with one or all of the grand officers at their head, to form a grand lodge.

No new lodge is owned, nor their officers admitted into the grand lodge, unless it be regularly constituted and registered.

All who have been or shall be grand masters, shall be members of and vote in all the grand lodges.

All who have been or shall be deputy grand masters, shall be members of and vote in all grand lodges. §

All who have been or shall be grand wardens, shall be members of and vote in all grand lodges.

Masters or wardens of particular lodges, shall never attend the grand lodge without their jewels, except upon giving good and sufficient reasons.

If any officer of a particular lodge cannot attend, he may send a brother of his lodge (that has been in that or a higher office before) with his jewel and cloathing, to supply his room and support the honour of his lodge.

XIII. What business cannot be transacted at one lodge, may be referred to the committee of charity, and by them reported to the next grand lodge.

The master of a lodge with  
his

§ Past masters of warranted lodges on record, are allowed this privilege whilst they continue to be members of any regular lodge.

*Old Regulations.*

1. Apprentices must be admitted fellow crafts and masters only here, unless by a dispensation from the grand master. \*

2. Here also all differences that cannot be made up, or accommodated privately, nor by a particular lodge, are to be seriously considered and decided; and if any brother thinks himself aggrieved by the decision, he may appeal to the grand lodge next ensuing, and leave his appeal in writing, with the grand master, the deputy or grand wardens. ||

3. Hither also all the officers of particular lodges shall bring a list of such members as have been made or even admitted by them since the last grand lodge.

4. There shall be books kept by the grand master or deputy, or rather by some other brother appointed secretary of the grand lodge, wherein shall be recorded all the lodges, with the usual times and places of their forming, and the names of all the members of each lodge; also all the affairs of the grand lodge that are proper to be written.

\* This is a very ancient regulation, but seldom put in practice; new Masons being generally made at private lodges; however the Right Worshipful Grand Master has full power and authority to make (or cause to be made in his Worship's presence) free and accepted Masons at sight, and such making is good. But they cannot be made out of his Worship's presence, without a written dispensation for that purpose. Nor can his Worship oblige any warranted lodge to receive the persons so made if the members should declare against him or them; but, in such case, the Right Worshipful Grand Master may grant them a warrant and form them into a new lodge.

|| This was the custom in time of old; but ever since the institution of the office of grand secretary, all writings in the nature of appeals and petitions are left with him.

*New Regulations.*

his wardens and a competent number of the lodge, assembled in due form, can make matters and fellows at discretion.

It was agreed in the grand lodge, that no petitions nor appeals shall be heard on the annual grand lodge or feast day; nor any business be transacted that tends to interrupt the harmony of the assembly, but all shall be referred to the next grand lodge, or stewards lodge.

These lists are brought to the grand lodge every quarter, viz. on the first Wednesday in March, June, September, and December.

5. The

*Old Regulations.*

5. The grand lodge shall consider of the most prudent and effectual means of collecting and disposing of what money shall be lodged with them on charity, towards the relief only of any true brother fallen into poverty and decay, but none else.

6. But each particular lodge may dispose of their own charity for poor brothers, according to their own bye-laws, until it be agreed by all the lodges (in a new regulation\*) to carry in the charity collected by them, to the grand lodge at their quarterly or annual communication, in order to make a common stock for the more handsome relief of poor brethren.

7. They shall appoint a treasurer, a brother of worldly substance, who shall be a member of the grand lodge by virtue of his office, and shall be always present and have power to move to the grand lodge any thing that concerns his office.

8. To him shall be committed all money raised for the general charity, or for any other use of the grand lodge, which he shall write down in a book, with the respective ends and uses for which the several sums were intended, and shall ex. pend or disburse the same by such a certain order signed, as the grand lodge shall hereafter agree to in a new regulation.

*New Regulations.*

D But

\* See this explained in the Regulation for Charity.



*Old Regulations.*

But by virtue of his office, as treasurer, without any other qualification, he shall not vote in choosing a new grand master and grand wardens, tho' in every other transaction.

9. In like manner the secretary shall be a member of the grand lodge, by virtue of his office, and shall vote in every thing, except in choosing grand officers.

10. The treasurer and secretary may have each a clerk or assistant if they think fit, who must be a brother and a master mason, but must never be a member of the grand lodge, nor speak without being allowed or commanded.

11. The grand master or deputy, have authority always to command the treasurer and secretary to attend him, with their clerks and books, in order to see how matters go on, and to know what is expedient to be done upon any emergency.

12. Another brother and master mason should be appointed the tyler, to look after the door; but he must be no member of the grand lodge.

13. But these offices may be further explained by a new regulation, when the necessity or expediency of them may more appear than at present to the fraternity.

XIV. If at any grand lodge stated or occasional, monthly or annual, the grand master and deputy should both be absent, then the present master

*New Regulations.*

Another brother and master mason is appointed pursuivant and stationed at the inward door of the grand lodge; his business is to report the names and titles of all that want admittance, and to go upon messages, &c. but he is not a member of the grand lodge, nor allowed to speak without orders.

XIV. In the first edition the right of grand wardens was omitted in this regulation, and it has been since found that the old lodges never put into the chair

## Old Regulations.

of a lodge that has been longest a free-mason, shall take the chair and preside as Grand Master, *pro tempore*, and shall be vested with all the honour and power for the time being, provided there is no brother present that has been grand master or deputy formerly; for the last former grand master or deputy in company, takes place of right in the absence of the grand master or deputy.

## New Regulations.

chair the master of a particular lodge, but when there was no grand warden in company, present nor former; and that in such a case, a grand officer always took place of any master of a lodge that has not been a grand officer.

Therefore, in case of the absence of all grand masters and deputies, the present senior grand warden fills the chair; and in his absence, the junior grand warden; and in his absence the oldest former grand warden in company; and if no former grand officer be found, then the oldest free mason who is now the master of a lodge. ||

But to avoid disputes, the grand master usually gives a particular commission under his hand and seal of office, countersigned by the grand secretary, to the senior grand warden, or in his absence to the junior, to act as deputy grand master, when the deputy is not in town.

XV. In the grand lodge none can act as wardens but the present grand wardens, if in company; and if absent, the grand master shall order private wardens to act as grand wardens, *pro tempore*, whose places are to be supplied by two fellow crafts, § or master masons of the same lodge, called forth to act, or sent thither by the master thereof; or if by him omitted, the grand master, or he that presides, shall call them

XV. Soon after the first edition of the book of constitutions, the grand lodge finding it always the antient usage that the oldest former grand wardens supplied the places of those of the year when absent, the grand masters ever since have ordered them to take place immediately, and act as grand wardens, *pro tempore*, which they always do, in the absence of the grand wardens for the year, except when they have

D 2

|| The pre-eminence is generally given to the master of the senior lodge, without regard to the age of the masters. § See page 14.

*Old Regulations.*

forth to act ; so that the grand lodge may be always complete.

XVI. 1. The grand wardens, or any others, are first to advise with a deputy about the affairs of the lodges of private single brothers, and are not to apply to the grand master without the knowledge of the deputy, unless he refuse his concurrence.

2. In which case, or in case of any difference of sentiment between the deputy and grand wardens, or other brothers, both parties are to go to the grand master by consent ; who by virtue of his great authority and power, can easily decide the controversy, and make up the difference.

3. The grand master should not receive any private intimations of business concerning masons and masonry, but from his deputy first, except in such cases as his worship can easily judge of : and if the application to the grand master be irregular, his worship can order the grand wardens, or any so applying, to wait upon the deputy, who is speedily to prepare the business, and lay it orderly before his worship.

*New Regulations.*

have waved their privilege for that time, to honour some brother whom they thought more fit for the present service.

But if no former grand wardens are in company, the grand master, or he that presides, calls forth whom he pleases, to act grand wardens, *pro tempore*.\*

XVI. 1. This was intended for the ease of the grand master, and for the honour of the deputy.

2. No such case has happened in our time, and all grand masters govern more by love than power.

3. No irregular applications have been made (in our time) to the grand master.

XVII

\* Preference is given to the master or past-master of the oldest lodge present.



*Old Regulations.*

XVII. No grand master, deputy grand master, grand warden, treasurer, or secretary, or whoever acts for them, or in their stead, *pro tempore*, can at the same time act as the master or warden of a particular lodge; but as soon as any of them has discharged his public office, he returns to that post or station in his particular lodge, from which he was called to officiate.

XVIII. 1. If the deputy be sick, or necessarily absent, the grand master can chuse any brother he pleases to act as his deputy, *pro tempore*.

2. But he that is chosen deputy at the installation, and also the grand wardens, cannot be discharged, unless the cause fairly appear to the grand lodge.

3. For the grand master, if he is uneasy, may call a grand lodge, on purpose to lay the cause before them, for their advice and concurrence.

And if the members of the grand lodge cannot reconcile the grand master with his deputy or wardens, they are to allow the grand master to discharge his deputy or wardens, and to choose another deputy immediately, and the same grand lodge, in that case shall forthwith choose other grand wardens, so that harmony and peace may be preserved.

*New Regulations.*

XVII. Old grand officers, are now some of them officers of particular lodges, but are not deprived of their privilege in the grand lodge, to sit and vote there as old grand officers, only he deposes a past officer of his particular lodge, to act, *pro tempore*, as the officer of that lodge, at the grand lodge.

XVIII. 1. The senior grand warden now, ever supplies the deputy's place ||; the junior acts as the senior; and the oldest former grand warden, as the junior; also the oldest mason, as above.

2. This was never done in our time. See new regulation 1.

Should this case ever happen, the grand master appoints his deputy, and the grand lodge the other grand officers.

But if the grand lodge want to get rid of the deputy they must choose a new grand master, by which means the deputy's chair becomes vacant.

XIX

|| This is done by courtesy, the grand master (only) having power to appoint, and discharge his deputy at pleasure.

*Old Regulations.*

**XIX.** If the grand master should abuse his great power, and render himself unworthy of the obedience and submission of the lodges, he shall be treated in a way and manner to be agreed upon in a new regulation : because hitherto the ancient fraternity have had no occasion for it.

**XX.** The grand master with his deputy, grand wardens and seretary, shall at least once go round and visit all the lodges about the town during his

*New Regulations.*

**XIX.** The FreeMasons firmly hope, that there will never be occasion for such a new regulation.

**XX.** Or else he shall send his grand officers to visit the lodges : This old and laudable practice often renders a deputy necessary : When he visits them, the senior grand warden acts as deputy, the junior as senior, as above ; or if both or any of them be absent, the deputy, or he that presides for him, may appoint whom he pleases in their stead, *pro tempore*. \*

For when both the grand masters are absent, the senior or junior grand warden may preside as deputy in visiting the lodges, or in the constitution of a new lodge ; neither of which can be done without at least one of the present grand officers ; except in places at too great a distance from the grand lodge, and in such case some faithful brother, who has passed the chair, &c. shall have a proper deputation under the grand lodge seal, † for the constituting of such new lodge or lodges, in distant or remote countries, where the grand officers cannot possibly attend.

XXI

\* The brother appointed must be a master-mason.

† The grand-master or his deputy may use their private seals ; but if the order is made in their absence, the grand lodge seal must be affixed to.

## *Old Regulations.*

XXI. If the grand master dies during his mastership ; or by sickness, or by being beyond sea, or any other way to be rendered incapable of discharging his office ; the deputy, or in his absence the senior grand warden, or in his absence the junior grand warden, or in his absence any three masters of lodges, shall assemble at the grand lodge immediately, in order to advise together upon the emergency, and to send two of their number to invite the last grand master to resume his office, which now of course reverts to him ; and if he refuses to act, then the next last, and so backward : but if no former grand master be found, the present deputy shall act as a principal till a new grand master is chosen ; or if there be no deputy, then the oldest mason the present master of a lodge.

XXII. The brethren of all the regular lodges in and near the city of London, shall meet in some convenient place on every St. JOHN's day ; and, when business is over, they may repair to their festival dinners, as they shall think most convenient ; and when St. JOHN's day happen to be on Sunday, then the public meeting shall be on the next Monday.

The grand lodge must meet in some convenient place on St. JOHN the evangelist's day in every year, in order to proclaim the new, or recognize the old grand master, deputy and grand warden.

## *New Regulations.*

XXI. Upon such a vacancy, if no former grand master, nor former deputy be found, the present senior grand warden fills the chair, or in his absence the junior, till a new grand master is chosen ; and if no present nor former grand warden be found, then the oldest free mason who is now the master of a lodge. This privilege is generally given up to the master of the oldest lodge, without regard to the age of the man, or the time he was made.

XXII. Or any brethren around the globe (who are true and faithful members of the ancient craft) at the place appointed till they have built a place of their own ; but none but the members of the grand lodge are admitted within the doors during the elections of the grand officers.

N. B. It is the general custom to chuse the grand officers a considerable time before St. JOHN's day ; viz. on the first Wednesday in December or sooner.



XXIII. If the present grand master shall consent to continue a second year, then one of the grand lodge (deputed for that purpose) shall represent to all the brethren, his worship's good government, &c. and turning to him, shall in the name of the grand lodge, humbly request him to do the FRATERNITY the great honour (if nobly born, if not, the great kindness) of continuing to be their grand master for the year ensuing; and his worship declaring his consent thereto (in manner he thinks proper) the grand Secretary shall thrice proclaim him aloud,  
 § GRAND MASTER

O F

M A S O N S.

All the members of the grand lodge shall salute him in due form, according to the ancient and laudable custom of free masons.

XXIV. The present grand master shall nominate his successor for the year ensuing; who, if unanimously approved of by the grand lodge, and there present, he shall be proclaimed, saluted and congratulated, the new grand master, as before hinted; and immediately installed by the last grand master, according to an ancient usage. ||

But if that nomination is not

XXIII. Application shall be made to the grand master, by the deputy (or such brother whom the grand lodge shall appoint, in case of his failure) at least one month before St. John the evangelist's day, in order to enquire whether his worship will do the fraternity the great honour (or kindness) of continuing in his office a second year, or of nominating his successor; and if his worship should at that time happen to be out of town, or the person whom he shall think proper to succeed him; then the secretary shall write to either, or both, concerning the same, the copies of which letters shall be transcribed in the transaction-book of the grand lodge, as also the answers received.

XXIV. This is the general practice of grand lodges, for they seldom or never disapprove the choice.

The present grand master may order any brother (well skilled in the ceremony) to assist him in installing the new grand master.

There has been no occasion for

§ The masons of old addressed their grand masters by the title of Right Worshipful; but the modern masons (by a refinement peculiar to themselves) give the title of Right Worshipful to every master of a private lodge. And that of Most Worshipful not only to their grand master, but even to the deputies of provincials.

|| This is a most noble and grand ceremony, but cannot be described in writing, nor even known to any but master masons.

*Old Regulations.*

unanimously approved, the new grand master shall be chosen immediately by ballot, viz. every master and warden writing his man's name, and the last grand master writing his man's name too, and the man whose name the last grand master shall first take out casually or by chance, shall be GRAND MASTER of MASONS for the year ensuing. And if present, he shall be proclaimed, saluted and congratulated, as before hinted, and forthwith installed by the last grand master, according to usage.

XXV. 1. The last grand master thus continued, or the new grand master thus installed, shall next, as his inherent right, nominate and appoint his deputy grand master, (either the last or a new one) who shall also be proclaimed, saluted, and congratulated in due form.

2. The new grand master shall also nominate his new grand wardens; and if unanimously approved by the grand lodge, they shall also be forthwith proclaimed, saluted, and congratulated in due form.

XXVI. That if the brother whom the present grand master shall nominate for his successor, or whom the grand lodge shall choose by ballot, (as above) be out of town, and has returned his answer, that he will

*New Regulations.*

for this old regulation in our time, the grand lodge (as before) having constantly approved of the grand master's choice; and my reason for inserting it is, lest any brother acquainted with the old constitutions, should think the omitting it a defection.

XXV. 1. A deputy was always needful when the grand master was nobly born, and this old regulation has been always practised in our time.

2. This old regulation has sometimes been found inconvenient, therefore the grand lodge reserve to themselves the election of grand wardens; where any member has a right to nominate one, and the two persons who have the majority of votes (still preserving due harmony) are declared duly elected.

XXVI. The proxy must be either the last or former grand master, or else a very reputable brother.

Nor is the new deputy, nor the grand wardens, allowed proxies when appointed.

E

accept

*Old Regulations.*

accept the office of grand master, he shall be proclaimed, as before in old regulation xxiii. and may be installed by proxy, which proxy must be the present or former grand master, who shall act in his name, and receive the usual honours, homage, and congratulations.

XXVII. Every grand lodge has an inherent power and authority to make new regulations, or to alter these for the real benefit of the ancient FRATERNITY, provided always that the old landmarks be carefully preserved, and that such new regulations and alterations be proposed and agreed to by the grand lodge, and that they be offered to the perusal of all the brethren in writing, whose approbation and consent (or the majority thereof) is absolutely necessary to make the same binding and obligatory; which must therefore, after the new grand master is installed, be solemnly desired and obtained from the grand lodge, as it was for these old regulations by a great number of brethren.

*New Regulations.*

XXVII. All the alterations, or new regulations above written, are only for amending or explaining the old regulations for the good of masonry, without breaking in upon the ancient rules of the fraternity, still preserving the old landmarks, and were made at several times (as occasion offered) by the grand lodge, who have an inherent power of amending what may be thought inconvenient, and ample authority of making new regulations for the good of free masonry, which has not been disputed; for the members of the grand lodge are truly the representatives of all the fraternity, according to old regulation X.

*End of the old Regulations.*

### *REGULATIONS for the Government of the Grand Lodge, during the Time of Public Business.*

XVIII. 1. That no brothers be admitted into the grand lodge, but the immediate members thereof, viz. the four present and all former grand officers, the treasurer and secretary, the masters, wardens, and past-masters of all the regular lodges, except a brother



*New Regulations.*

brother who is a petitioner, or a witness in some case, to one called in by motion.

2. That at the third stroke of the grand master's gavel, there shall be a general silence; and that he who breaks silence, without leave from the chair, shall be publicly reprimanded.

3. That under the same penalty every brother shall keep his seat, and keep strict silence whenever the grand master or deputy shall think fit to rise from the chair, and call To ORDER.

4. That in the grand lodge every member shall keep his seat (according to the number of his lodge) and not move about from place to place during the communication, except the grand wardens, as having more immediately the care of the grand lodge.

5. That no brother is to speak but once to the same affair, unless to explain himself, or when called upon by the chair to speak.

6. Every one that speaks shall rise, and keep standing, addressing himself in a proper manner to the chair; nor shall any presume to interrupt him, under the aforesaid penalty; unless the grand master find him wandering from the point in hand, shall think fit to reduce him to order; for then the said speaker shall sit down: But after he has been set right, he may again proceed if he pleases.

7. If in the grand lodge any member is twice called to order at any one assembly, for transgressing these rules, and is guilty of a third offence of the same nature, the chair shall peremptorily order him to quit the lodge room for that night.

8. That whoever shall be so rude as to hiss at any brother, or at what another says or has said, he shall be forthwith solemnly excluded the communication, and declared incapable of ever being a member of any grand lodge for the future, till another time he publicly owns his fault, and his grace be granted.

9. No motion for a new regulation, or for the continuance or alteration of an old one, shall be made till it be first handed up in writing to the chair; and after it has been perused by the grand master, at least about ten minutes, the thing may be moved publicly, and then it shall be audibly read by the secretary: and if he be seconded and thirded, it must immediately be committed to the consideration of the whole assembly, that their sense may be fully heard about it; after which the question shall be put, pro and con.

10. The opinion, or votes of the members are to be signified by holding up of hands; that is, one hand each member; which uplifted hands the grand wardens are to count, unless

*New Regulations.*

the number of hands be so unequal as to render the counting of them useless.

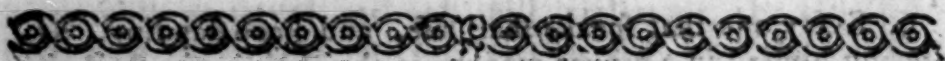
Nor should any other kind of division ever be admitted among free-masons.

In order to preserve harmony, it was thought necessary to use counters and a balloting box when occasion requires.

*End of the New Regulations.*

*My Son, forget not my Law ; but let thine heart keep my Commandments ; and remove not the ancient Land Mark which thy fathers have set.* SOLOMON.

## E N D of the R E G U L A T I O N S.



## T H E

## R E G U L A T I O N S F O R C H A R I T Y.

## I.

**T**HIS Committee shall be and consist of all present and former grand officers, secretary and treasurer, with the masters of ten regular lodges, who shall be summoned and obliged to attend in their turns : That is to say, five from the oldest lodges, and five from the youngest, shall be summoned to meet upon the third Wednesday in every Kalendar month, to hear all petitions, &c. and to order such relief to be given to the distressed petitioners, as their necessity may appear, and prudence may direct.

II. That all collections, contributions, and other charitable sum or sums of money, of what nature or kind soever, that shall at any time be brought into the grand lodge, shall be deposited in the hands of the treasurer (or such other person as the grand lodge shall appoint) who is not to disburse or expend the same, or any part thereof on any account whatsoever, without an order from the said committee, which order shall be signed by the presiding officer, and countersigned by the secretary.

III. That neither the grand officers, secretary, or any other person whatever, shall give or sign any order on the treasurer, for any sum or sums of money, until the same be first approved of

\* The stewards for distributing the charity, meet at the Half-Moon Tavern, Cheapside, London.

*New Regulations.*

of by the majority of the committee (or stewards) then present, and entered in their transaction book, together with the name or names of the person or persons to whom the same is given.

IV. That no anonymous letter, petition or recommendation by or from any person, or on any account or pretence whatsoever, be introduced or read in this committee.

V. That registered masons (only) who have contributed (not less than) twelve months, and a member of a warranted lodge during that time, shall be considered and relieved, &c. And sojourner, or travelling masons shall be relieved (if certified) by private contribution, or out of the fund, as the majority shall think proper.

VI. That all petitions or recommendations shall be signed by the master and wardens of the petitioner's lodge, who shall, if in town, attend the steward's lodge (or committee) and assert the truth of the petition. The petitioners shall also attend (if in or adjacent to London, except in cases of sickness, lameness, or imprisonment) and prove to the satisfaction of the stewards, that he or they have been formerly in reputable, or at least in tolerable circumstances.

VII. That any brother may send in a petition or recommendation, but none shall be admitted to sit or hear the debates, but the grand officers, secretary and treasurer, with ten masters summoned for that purpose.

VIII. That it shall be the inherent power of this committee (or steward's lodge) to dispose of the fund laid in for charity, to charitable uses, and no other (and that only to such persons who shall appear by their petitions aforesaid, to be deserving and in real want of charitable and brotherly assistance) and that either by weekly support, or as they shall judge most prudent and necessary.

IX. That no extraneous brother that is not made in a regular lodge, but made in a clandestine manner, (without the grand master's warrant) or only with a view to partake of this charity, nor any assisting at any such irregular makings, shall be qualified to receive any assistance therefrom, according to the sixth regulation for charity.

X. That this committee shall have full power and authority to hear and adjust all matters, concerning free masons or free masonry, that shall be laid before them (except making new regulations, which power is wholly invested in the grand lodge) and their determinations shall be final, except when an appeal shall be made to the quarterly grand lodge.

XI. That for the speedy relief of distressed petitioners, any three of the masters, summoned for that purpose (with or without



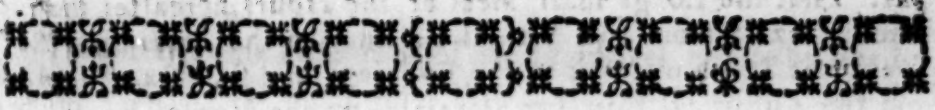
out the grand officers, the secretary and books always present) shall be a quorum, and may proceed to business as prudence and brotherly love shall direct them.

XII. That all the transactions of this steward's lodge or committee of charity, shall be read audibly, by the grand secretary, before all the members of the grand lodge, upon the first Wednesdays in March, June, September, and December yearly.

XIII. This committee being invested with full power to hear complaints of a masonic nature, as appears by regulation X, and to punish delinquents according to the laws of the craft; for that reason they shall most religiously adhere to the old Hebrew regulation, viz. If a complaint be made against a brother by another brother, and he be found guilty, he shall stand to the determination of (this or) the grand lodge: But if a complaint be made against a brother, wherein the accuser cannot support his complaint to conviction, the accuser shall forfeit such penalty as the person so accused might have forfeited had he been really convicted on such complaint.



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## RULES AND ORDERS,

Which are to be punctually observed and kept by the most Ancient and Honourable Fraternity of FREE and ACCEPTED MASONS, according to the old Constitutions granted by His Royal Highness Prince EDWIN, at YORK, in the Year of our Lord Nine Hundred Twenty and Six, and in the Year of Masonry Four Thousand Nine Hundred Twenty and Six.

In order to prevent all Feuds, Contröversies, illegal Arguments, or Debates which might in any Sort disturb or make void the true Intent and Meaning of this our unanimous Conjunction, We the *Masters, Wardens, Deacons and Secretary*, together with the rest of the Members of our Lodge, No. . . . , (by and with the Approbation and Consent of the GRAND LODGE) have thought proper to subscribe the following Rules.

I. **T**HAT a Lodge of Free and Accepted Masons aforesaid shall be held at the . . . , or elsewhere, in Halifax, Nova-Scotia, upon the First Monday of each Calendar Month. That the said Lodge shall consist of One Master, Two Wardens, Two Deacons, One Secretary, One Treasurer, and as many Members as the Master and Majority shall think proper; and that every brother shall appear in clean decent Apparel, with proper cloathing, and observe a due Decorum while the Lodge is engaged in what is serious and solemn: And for the better Preservation of Secrecy and good Harmony, a Brother, well skilled in the Master's Part, shall be appointed and paid for Tying the Lodge-door, during the Time of Communication.

II. That

II. That the Lodge shall meet at the Hours hereafter mentioned; viz. \* from the Vernal Equinox to the Autumnal Equinox, at Seven o'Clock in the Evening, and sit till ten; and from the Autumnal Equinox aforesaid to the Vernal Equinox following, from Six to Nine o'Clock: And if any member be absent one Hour after the appointed Time of Meeting, he shall be fined \_\_\_\_\_ and if absent the whole Night, or Time of Business, he shall be fined \_\_\_\_\_ except such Absentee be Sick, Lame, in Confinement, or upwards of Three Miles from the Place of Meeting; and that all such Fines shall be deposited in the Fund for the Relief of indigent Brethren.

III. That the Master shall be chose by Ballot; viz. the Wardens shall stand Candidates for the Chair on the stated Lodge Night next before each St. John's Day; and the Candidates shall withdraw, while every free || Member gives his Vote in favour of him which he deems most worthy; each free Member having one Vote, and the Master two † Votes.

When done, the Master shall order the Candidates before him; and having carefully examined the Poll, shall then audibly declare him (that hath the Majority) duly elected.

Then the Master Elect shall nominate one for the Senior Warden's Chair; at which Time the present Master and Brethren shall nominate one in Opposition, to be balloted for in like manner; and so on in the Choice of all inferior Officers; and that no Person shall be put in such Election, but such as are deemed to be able and worthy of Performance.

IV. That the Master and Wardens of this Lodge shall attend the Grand Lodge, and the Steward's Lodge, when summoned by the Grand Secretary (if within Twenty Miles of London;) and when in the Grand or Steward's Lodge, he, they, or either of them, shall have full Power and Authority to transact all Matters relative to this Lodge, as well, full, and truly, as if we the whole Body were there present.

V. That if any Member, (past officers excepted §) refuse to serve any of the aforesaid Offices, he shall be fined as follows; viz. for the Master Five Shillings, each Warden and Secretary Two Shillings and Six-pence, each Deacon One Shilling, (the Treasurer

\* The Vernal Equinox upon or near the Twenty-first of March; Autumnal Equinox upon or near the Twenty-second of September.

|| Vide the Rule XII.

† That is, when the Number of Votes happen to be equal. In such case the Master has two Votes; otherwise he has but a single Vote.

§ It is not lawful to fine a Member for not serving an Office which he hath formerly served with Honor; nor for Non-Servitude in any Office beath the Dignity thereof, while there are other Master-Masons in the Lodge.



## R U L E S   A N D   O R D E R S. 47

Treasurer at the Discretion of the Majority) and to be fined the like Sum if they don't serve their full time, except for Reasons mentioned in the second Rule.

VI. That all the Members of this Lodge shall dine together upon (or near) every St. John's Day ; that each Member shall pay Shillings on the Lodge Night (next) before such Feast Day, towards defraying the Charges of the Festival. That the Wardens shall be appointed Stewards to transact all Matters relating to the Feast. That the New Master and other Officers shall be immediately installed after Dinner, at which Time all and every of the Accounts belonging to the Feast, and Lodge Affairs in general shall be properly settled, and delivered to the new Officers : and that all Visitors who dine at such Feast, shall pay over and above the constant Members ; Sojourners always at the Discretion of the Majority.

VII. That on every stated Lodge Night each Member shall pay of which shall be spent, and the Remainder put into the Fund, for the Relief of indigent Brethren. That the junior Warden shall keep an exact Accompt of the Reckoning, and acquaint the Lodge when the stated Complement is in. And upon his Negligence or Omission, he shall be accountable for the Deficiency. And Whereas the junior Warden is accountable for such Deficiency, it is hereby ordered and declared, That if any Member shall order any Liquor, &c. on the Lodge Accompt, without the Consent of the said Warden, the Transgressor shall pay for the Quantity so ordered out of his private Pocket, exclusive of the stated Expence of the Night.

VIII. That no Visitor || shall be admitted after Lodge Hours, viz Nine in Winter and Ten in Summer ; nor at any Time without the Consent of the presiding Officer ; and, if admitted into the Lodge-Room, he shall perform a certain ceremony in the Master's Presence before he sits down ; nor shall any Brother (that is not a member of a Lodge) visit a second Time, Sojourners excepted.

IX. Any Person desirous of being made a Free-Mason in this Lodge, shall be proposed by a Member hereof ; that is to say, his Name, Age, Description of his Person, Title or Trade, and Place of Residence. That such Proposal shall be made in Lodge-Hours, at least one Lodge Night before the Initiation, in order that the Brethren may have sufficient Time and Opportunity to make a strict Enquiry into the Morals, Character, and Circumstances of the Candidate. And the Brother that pro-

F

poses

\* Many Lodges pay Seven Shillings per Quarter, Grand Dues included.  
 || Visitors' Contributions to the Reckoning left at the Discretion of the Majority.

## 40 RULES AND ORDERS.

poses him shall at the same Time, deposit such a Sum (of the Candidate's Money) as the Majority shall think sufficient (not less than One Crown) to insure the Lodge that the Candidate will attend according to the Proposal. And if the Lodge approve his Person, Age, Character and Circumstances, and therefore initiate him into the Mystery, &c. he shall pay whatsoever Sum the Brethren shall think proper (not less than Two Guineas) and cloath the Lodge, if required. But if the Lodge think the Candidate unworthy, and refuse to make him, his Money shall be faithfully returned to him. But in Case the Lodge approve his Person and Character, &c. and he refuse to be made, then shall he forfeit his Money for the Benefit of distressed Free Masons. And it is hereby Ordered and Declared, That no Person is capable of becoming a Member of this Lodge, but such as are of mature Age, upright in Body and Limbs, free from Bondage, has the Senses of a Man, and is endowed with an Estate, Office, Trade, Occupation, or some visible Way of acquiring an honest and reputable Livelihood, as becomes the Members of this most Ancient and Honourable Fraternity.

X. Any old Mason, desirous of becoming a Member of this Lodge, shall produce a Certificate of his good Behaviour in his former Lodge; upon which he shall be proposed, and ballotted for as before; and if admitted a Member, he shall pay whatsoever Sum the Brethren shall think proper, not less than Five Shillings.

XI. If any Brother in this Lodge, curse, swear, lay, or offer to lay Wagers, or use any reproachful Language in Derogation of GOD's Name, or Corruption of good Manners, or interrupt any Officer while speaking, he shall be fined at the Discretion of the Master and Majority.

XII. If any Member of this Lodge come disguised in Liquor, he shall be admonished (by the presiding Officer) for the first Offence, and for the second of the same Nature, he shall be fined One Shilling; and for the third he shall be excluded, and reported to the Grand Lodge.

XIII. All Fines, Dues, &c. shall be paid on the third (stated) Lodge Night next after they become due; otherwise the Person so indebted shall not have a vote in the Lodge. And if not cleared on St. John's Day, he shall be excluded, except some Cause appear which may excite Lenity.

XIV. That on a Lodge Night, in the Master's Absence, the past Master may take his Place \*; and in his Absence the senior

Warden,

\* It the undoubted Right of the Wardens to fill the Chair, even though a former Master be present: but the Wardens generally wave this Privilege, upon a Supposition that the past Masters are best acquainted with the Business of the Lodge.

# RULES AND ORDERS. 43

Warden, and in his Absence the junior Warden; and in the Absence of all the Officers, the Members according to Seniority and Merit shall fill the absent Officers' Places. And it is hereby Ordered and Declared, That every Officer absent on a Lodge Night, whether stated or on an Emergency, shall be fined a discretionary Fine, over and above the common Fine of private Members; except for the Reasons mentioned in the second and thirteenth Rules.

XV. That the Master shall have full Power and Authority to call a Lodge on an Emergency, where all the Members are to attend, or be liable to Fines as on stated Lodge Nights; but such Fines shall not be levied until Proof is made of the Absentee being actually summoned (in Writing) to such Emergency.

XVI. That the Chest, Warrant, Cash and Furniture of this Lodge shall be in the Care of some responsible Brother, such as the Master and Majority shall think proper and sufficient; and the Money to be disposed of for the Advancement of the Lodge, and Benefit of the Brethren.

XVII. That the Secretary shall keep a regular Register of the Members, according to the Form annexed; and proper Minutes of all the Transactions (that are fit to be committed to Writing) in Order that the said Transactions may be laid before the Grand Lodge once a Quarter if required.

XVIII. That no disagreeable Dispute be suffered to arise in this Lodge: but if a Dispute (concerning Masonry or otherwise) should happen between the Brethren out of the Lodge, which they cannot decide between themselves, such Dispute, Complaint or Controversy, shall be laid before this Lodge, and here decided, if possible. But if the Disputants will not then agree, in order to prevent vexatious Law-suits, &c. the Master shall order the Secretary to take proper Minutes of such Complaint, Dispute, or Controversy, and lay the same before the next Grand Lodge, where such Disputants are to attend, (if within Twenty Miles of London) and agree as the Grand Lodge shall order. But in Case of Non-compliance to such Decision of the Grand Lodge, such Person or Persons as refuse to be conformable, shall be forever excluded, and deemed unworthy of this Society; and the Grand Secretary (according to the Nature of his Office) shall give Notice of such Exclusion to the warranted Lodges (under the ancient Constitution of England) throughout Europe, Asia, Africa, and America.

XIX. That the Master, Wardens, and the rest of the Members of this Lodge, when duly congregated, shall have full Power and Authority to make, amend, correct, or explain these, or such other Rules and Orders as may seem most necessary and



## 44 RULES AND ORDERS.

convenient for the Welfare of the Lodge, providing such Additions or Alterations do not remove our ancient Land-Marks And if such Addition or Amendment be made, the Master shall order the Secretary to send a fair Copy of such Regulation to the Grand Secretary, for the Benefit of the Society in general.

XX. That the Tyler shall receive one Shilling for every Mason that shall be made in this Lodge, and Sixpence for every old Mason that shall become a Member of this Lodge. And the said Tyler shall take particular Care not to admit any Person (not even a Member) without the Knowledge and Consent of the presiding Officer; neither shall he admit any Visitor (that is not a Member of a warranted Lodge) a second Time, Sojourners producing Certificates excepted.

XXI. That these Rules and Orders shall be read (by the Secretary, or some other Brother of the Master's Appointment) to every new Member, (or Candidate, if required) or otherwise, as Occasion shall require, in the Lodge.

XXII. That the Members of this Lodge shall contribute annually to the Grand Lodge Fund, or general Charity, for the Relief of distressed Free Masons, according to the general Mode of Contributions *pro tempore*: and that the Master shall send a true List of all the Members to the Secretary of the Grand Lodge, at the Time of such Contributions, or as often as Occasion shall require..

XXIII. If a Complaint be made against a Brother by another Brother, and he be found guilty, he shall stand to the Determination of this, or the Grand Lodge, according to the XVIIIth Rule; but if a Complaint be made against a Brother, wherein the Accuser cannot support his Complaint to conviction, such Accuser shall forfeit such Penalty as the Person so accused might have forfeited, had he been really convicted on such Complaint

XXIV. That in Order to preserve good Harmony, and encourage (working) Master Masons, it is hereby Ordered and Declared, That no Brother under the Degree of a Master Mason, shall be admitted to visit this Lodge, upon any Pretence whatsoever.

XXV. That upon [or near] every St. John's Day, during the Continuance of this Lodge, the new installed Officers shall send a proper List of all the Members, signed by the said Officers, and counter signed by the past Officers, to the Secretary of the Grand Lodge, whereby the said Secretary may be enabled to know the Hand-writing of such Officers, and pay due Respect to such Persons as may from Time to Time be certified by the Officers of this Lodge *pro tempore*.

XXVI.

## RULES AND ORDERS. 45

XXVI. And if a Member be found guilty of any Misdemeanor, not directly specified in the aforesaid Rules and Orders, he shall be dealt with according to the Discretion of the Master and Majority. Such Decision nevertheless shall be subject to an Appeal to the general Grand Lodge.

XX

## REGULATIONS

MADE AT SEVERAL TIMES,

FOR THE

General Benefit and Honour of the Fraternity, viz.

Dec. 4, 1771. RESOLVED, " THAT no Person for the future  
" shall be made a R. A. Mason but the legal Master, or past  
" Master, of the Lodge, except a Brother that is going abroad,  
" who hath been twelve Months a Registered Master Mason,  
" and must have the unanimous Voice of his Lodge to receive  
" such Qualification; and in Order to render this Regulation  
" more expedient, it is further ordered, That all Certificates,  
" granted to the Brethren from their respective Lodges, shall  
" have inserted the Day the Brother, or Brothers, joined, or  
" was made in the said Lodge, and that this Regulation shall  
" take place on St. John's, the 27th Day of December, 1771."

And at a General Grand Chapter, held the 3d of January, 1772, it was *Resolved*, " That those Brethren, who have been  
" introduced (contrary to ancient Custom) into the Mystery of  
" the R. A. shall be made (gratis) upon producing a proper  
" Recommendation from their respective Lodges, to the General Grand Chapter, which shall or may be convened for that  
" Purpose; such Recommendation to be signed by the proper  
" Officers of the Candidate's Lodge; and it is the Intent and  
" Meaning of this Chapter, that no Recommendation of that  
" Sort shall be signed by the said Officers, without having first  
" obtained the unanimous Consent of the Lodge for that Purpose."

Sept. 2, 1772. " Whereas it has been represented to this  
" Right Worshipful Grand Lodge, that several Brethren have  
" lately appeared in public Processions with Gold Lace, and  
" Gold Fringe, together with many Devices on their Aprons,  
" which

" which we think inconsistent with the Dignity, Propriety, and  
 " ancient Customs of the Craft :"—

Therefore, *Resolved*, " That no Brother for the future  
 " (Grand Officers excepted) shall appear in the Grand  
 " Lodge, or in public Processions, with Gold Lace, Gold  
 " Fringe, Gold Embroidery, or any Thing resembling  
 " Gold on their Masonical Cloathing or Ornaments."

*Form of a Certificate for a Master Mason.*

Admitted on the  
 Declared of m the  
 To all whom it may concern. We do hereby cer-  
 tify, that Brother is a regular  
 Registered Master Mason, in the Lodge, No.  
 and has during his Stay amongst us, behaved  
 himself as became an honest Brother.

Given under our Hands this Day 17 37

MASTER.

SECRETARY.

SEN. WARDEN.

JUN. WARDEN.

*Form of a Certificate for R. A.*

To the Grand Chapter of Excellent Master Masons.

Whereas our trusty and well-beloved Brother  
 a Geometric Master Mason, and Member of our Lodge, has so-  
 licited us to recommend him as a Master Mason every Way  
 qualified, so far as we are Judges of the necessary Qualifications  
 for passing the Holy Arch : We do hereby certify, that the said  
 trusty and well-beloved Brother  
 has obtained the unanimous Consent of our Lodge, No.  
 for the Recommendation and Signing this Certificate.

Given under our Hands this Day of 17 37

MASTER.

SECRETARY,

SEN. WARDEN.

JUN. WARDEN.

EXTRACT





## EXTRACT OF THE RESOLUTIONS

OF THE

Grand Lodges of England, Ireland and Scotland,

AS UNDER:

Grand Lodge of the most Ancient and Honourable  
Fraternity of Free and Accepted Masons, held  
at the Half-Moon Tavern, Cheapside, London,  
September, 2, 1772.

The Most Noble Prince John Duke of Atholl, Grand Master,  
Laurence Dermott, Esq; D. G. Master, in the Chair.

**H**E A R D a Letter from Brother Thomas Corker, Deputy  
Grand Secretary of Ireland, to Laurence Dermott, Esq;  
D. G. M. of this Grand Lodge, setting forth the state of the  
Craft, &c, in that Kingdom, and having taken the same into  
Consideration,

*Resolved*, " It is the Opinion of this Grand Lodge, that a  
" Brotherly Connexion and Correspondence with the  
" Right Worshipful Grand Lodge of Ireland, has been,  
" and will always be, found productive of Honour and  
" Advantage to the Craft in both Kingdoms."

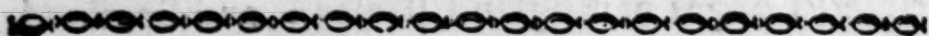
*Ordered*, " That the Grand Secretary shall transmit the  
" Names of the Officers of this Grand Lodge to the Se-  
" cretary of the Grand Lodge of Ireland yearly, or as  
" often as any new Choice is made, together with such  
" other Informations as may tend to the Honour and  
" Interest of the Ancient Craft; And that all such In-  
" formations, or Correspondence, shall be conveyed in  
" the most respectful Terms, such as may suit the Ho-  
" nour and Dignity of both Grand Lodges."

*Ordered*, " That no Mason (who has been made under the  
" Sanction of the Grand Lodge of Ireland) shall be ad-  
" mitted

## R E S O L U T I O N S.

“ a Member, nor partake of the General Charity, without having first produced a Certificate (of his good behaviour) from the Secretary of the Grand Lodge of Ireland; but upon producing such Certificate, he shall receive all the Honours due to a faithful Brother of the same Household with us.”

The Deputy Grand Master proposed, that a Correspondence should be opened by this Grand Lodge with the Grand Lodge of Scotland, when they unanimously came to the same Resolutions as set forth for the Grand Lodge of Ireland.



Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons,  
Dublin, Nov. 5, 1772.

The Right Hon. William Lord Viscount Dunluce, Grand Master.

Arch. Richardson, Esq : D. G. Master, in the Chair.

**R**ECEIVED and read the Resolutions of the Grand Lodge of England, transmitted by their Grand Secretary, Brother William Dickey, and having taken the same into Consideration, came to the following Resolution :

*Resolved,* “ That this Lodge do entirely agree with the  
“ Grand Lodge of England, that a Brotherly Connexion and Correspondence between the Grand Lodge  
“ of England and the Grand Lodge of Ireland, have  
“ been, and will always be, found productive of Honor  
“ and Advantage to the Craft in both Kingdoms.”

*Ordered,* “ That the Grand Secretary shall continue to  
“ transmit from Time to Time, the particular Occurrences of this Grand Lodge to the Grand Secretary of  
“ England ; and that hereafter no English Mason shall  
“ be considered worthy of their Charity, without producing a Certificate from the Grand Lodge of England ; and that we shall always consider such Brethren as may be recommended to us from the Grand  
“ Lodge of England, equally Objects of our Attention  
“ with those of the Fraternity in Ireland :—Nor can  
“ the Grand Lodge of Ireland omit this Opportunity of  
“ testifying their high Sense of the Honour they have  
“ received in this invitation of a mutual and friendly  
“ Intercourse.”

# RESOLUTIONS. 49

"Intercourse, which they shall study to preserve and  
 "strengthen by every Act of good Offices and Brotherly  
 "Love." By Order,

FIELDING OULD, (jun.) Grand Secretary.  
 To the Most Noble Prince John Duke of Atholl,  
 Grand Master of England.

Grand Lodge of the Most Ancient and Honourable  
 Fraternity of Free and Accepted Masons in Scot-  
 land, held in the City of Edinburgh, Nov. 30,  
 1772.

The Right Honourable and Most Worshipful Patrick Earl  
 of Dumfries, Grand Master.

The Right Honourable and Most Worshipful George Earl of  
 Dalhousie, late Grand Master, in the Chair.

**I**T was reported to the Brethren, that the Grand Lodge of  
 England, according to the old Institution, had, on the 2d  
 of September last, pass'd a Resolution and Order relative to a  
 constant Correspondence betwixt them and the Grand Lodge  
 of Scotland, a Copy of which had been lately transmitted by  
 their Secretary, along with a Letter, containing the Names of  
 their Officers, to the Secretary of this Grand Lodge.

The Resolution and Letter being read, the Grand Lodge  
 were of Opinion, that the Brotherly Intercourse and Corres-  
 pondence, which the Right Worshipful the Grand Lodge of  
 England were desirous to establish, would be serviceable to both  
 Grand Lodges, and productive of Honour and Advantage to  
 the Fraternity in general, and to promote this beneficial Purpose :

*Ordered,* " That the Grand Secretary do transmit to the  
 " Secretary of the Grand Lodge of England, the Names  
 " of the Officers of the Grand Lodge of Scotland, elect-  
 " ed this Day; and shall henceforth transmit the Names  
 " of the Grand Officers yearly, or as often as any new  
 " Change is made, and shall lay such Letters, Orders,  
 " or Informations, as he may, from Time to Time, re-  
 " ceive from the Grand Lodge of England, before this  
 " Grand Lodge, their Quarterly Communications or  
 " Standing Committee : And also shall transmit such  
 " Informations as may tend to the Honour and Advan-  
 " tage of the Craft, according as he shall be by them  
 " directed; and that he assures the Right Worshipful

G

„ Grand



## R E S O L U T I O N S.

“ Grand Lodge of England, in the most respectful  
 “ Manner, the Desire the Grand Lodge of Scotland have  
 “ to cultivate a Connection with them by a regular  
 “ Correspondence for the Interest of the Ancient Craft  
 “ suitable to the Honour and Dignity of both Grand  
 “ Lodges.”

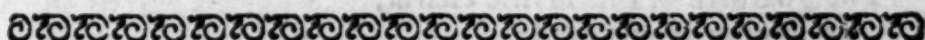
*Ordered,* “ That no Mason (made under the Sanction of  
 “ the Grand Lodge of England according to the old  
 “ institution) shall be admitted a Member of the Grand  
 “ Lodge of Scotland, nor partake of the General Cha-  
 “ rity, without having first produced a Certificate (of  
 “ his good Behaviour) from the Secretary of the Grand  
 “ Lodge of England; but upon producing such Certi-  
 “ ficate, he shall receive all the Honours and Bounty  
 “ due to a faithful brother of the same Household with  
 “ us.”

By Order of the Grand Lodge of Scotland,  
 ALEX. M'DOUGALL, Grand Secretary,  
 To the Right Worshipful the Grand Lodge  
 of England.





A  
C O L L E C T I O N  
O F  
M A S O N S S O N G S, &c.



I. *The Enter'd Apprentices Song.*

*Tune.* On board of the Montague.

O N C E I was blind and cou'd not see,  
And all was dark me round,  
But Providence provided me,  
And soon a friend I found ;  
Through hidden paths my friend me led,  
Such paths as bablers ne'er shall tread,  
With a Fa, la, la, la, la, la.

He took all stumbling blocks away,  
That I might walk secure,  
And brought me long ere break of day,  
To Sol's bright temple door,  
Where we both admittance found,  
By help of magic, spell and sound.  
With a Fa, la, &c.

The curber of my rash attempt,  
Did then my breast alarm,  
And hinted I was not exempt,  
Nor free from double harm ;  
Which put a stop to rising pride,  
And made me trust more to my guide.  
With a Fa, la, &c.

With sober pace I then was led,  
 And brought to Sol's bright throne ;  
 Where I was oblig'd to stop,  
 Till I myself made known ;  
 With hideous noise I round was brought,  
 For to obtain that which I sought.  
 With a Fa, la, &c.

In humble posture and due form, |  
 I list'ned with good will ;  
 Instead of mighty noise and storm,  
 All then was calm and still,  
 Such charming sounds I then did hear,  
 As quite expell'd all doubts and fear.  
 With a Fa, la, &c.

The guardian of this mystic charm,  
 In shining jewels drest ;  
 Said, that I need to fear no harm,  
 If faithful was my breast :  
 For though to rogues he was severe,  
 No harm an honest man need fear.  
 With a Fa, la, &c.

Bright Wisdom from his awful throne,  
 Bid darkness to withdraw ;  
 No sooner said but it was done,  
 And then — great things I saw ;  
 But what they were — I now won't tell,  
 But safely in my breast shall dwell.  
 With a Fa, la, &c.

Then round and round me he did tie  
 An ancient noble charm ;  
 Which future darkness will defy,  
 And ward of Cowan's harm ;  
 With instruments in number three,  
 To learn the art of GEOMETRY.  
 With a Fa, la, &c.

## II. *The Fellow Craft's Song.*

**H**AIL masonry ! thou craft divine !  
 Glory of earth from heav'n reveal'd !  
 Which doth with jewels precious shine,  
 From All but mason's eyes conceal'd.

Chor.



Chor. Thy praises due who can rehearse,  
In nervous prose or flowing verse.

II.

As men from brutes distinguish'd are,  
A mason other men excels;  
For what's in knowledge choice and rare,  
Within his breast securely dwells.

Chor. His silent breast and faithful heart,  
Preserve the secrets of the art.

III.

From scorching heat and piercing cold,  
From beasts whose roar the forest rends;  
From the assaults of warriors bold,  
The mason's art mankind defends.

Chor. Be to this art due honour paid,  
From which mankind receive such aid.

IV.

Ensigns of state that feed our pride,  
Distinctions troublesome and vain;  
By masons true are laid aside,  
Art's free born son's such toys disdain.

Chor. Innobl'd be the name they bear,  
Distinguish'd by the badge they wear.

V.

Sweet Fellowship from envy free,  
Friendly converse of brotherhood;  
The lodge's lasting cement be,  
Which has for ages firmly stood.

Chor. A lodge thus built, for ages past  
Has lasted, and shall ever last.

VI.

Then in our songs be justice done,  
To those who have enrich'd the art;  
From Adam down unto this time,  
And let each brother bear a part.

Chor. Let noble mason's health go round,  
Their praise in lofty lodge resound.

To the Worshipful Grand Masters, Atholl, Dulce, Dumphries,  
and Dalhousie.

III. *The Master's Song.**Tune.* On, on my dear Brethren,

**W**E brethren free-masons, lets mark the great name;  
 Most ancient and loyal recorded by fame:  
 In unity met, let us merrily sing;  
 The life of a mason's like that of a king.

## II.

No discord, no envy amongst us shall be,  
 No confusion of tongues, but let's all agree;  
 Not like building of Babel, confound one another,  
 But fill up your glasses, and drink to each brother.

## III.

A tower they wanted to lead them to bliss,  
 I hope there's no brother but knows what it is;  
 Three principal steps in our ladder there be,  
 A mystery to all but those that are free.

## IV.

Let the strength of our reason keep th' square of our heart;  
 And virtue adorn ev'ry man in his part;  
 The name of a Cowan we'll not ridicule,  
 But pity his folly and count him a fool.

## V.

Let's lead a good life whilst power we have,  
 And when that our bodies are laid in the grave,  
 We hope with good conscience to heav'n to climb,  
 And give Peter the pass-word, the token and sign.

## VI.

Saint Peter he opens, and so we pass in,  
 To a place that's prepar'd for all those free from sin;  
 To that heav'nly lodge which is tyl'd most secure,  
 A place that's prepar'd for all masons that's pure.  
*To all pure and upright Masons.*

## S O N G IV.

## I.

**C**OME, come, my dear brethren,  
 Great news I proclaim,  
 Our King's a free Mason,  
 A Mason of fame:

And

And though he's a King,  
 He's a brother to me,  
 No mortals but masons  
 So great then can be,  
*So great then can be,*  
*So great then can be,*  
*No mortals but Masons*  
*So great then can be.*

## II.

Who would not be proud, say,  
 Of such a great name,  
 He that's a free mason  
 Is a true son of fame;  
 Since kings, dukes, and princes,  
 Men of high degree,  
 Throw by their distinctions  
 With us to be free.  
*With us to be free, &c.*

## III.

We're sons of antiquity,  
 But not of pride,  
 The fathers of old they  
 Were all on our side,  
 Being struck with surprise  
 The grand temple to see,  
 They all were ambitious,  
 Free masons to be,  
*Free Masons to be, &c.*

## IV.

We're true and we're trusty,  
 We're just and sincere;  
 We're bless'd by the poor,  
 And ador'd by the fair,  
 Kings are our companions,  
 So noble are we;  
 Then who would not wish  
 A free mason to be,  
*A Free Mason to be, &c.*

## V.

Why then should we mind,  
 The reflections of fools,  
 Who know not the value

Nor



Nor use of our tools ?  
 We keep within compass ;  
 Our conducts square be ;  
 To plumb, line and level,  
 Our actions agree.  
*Our actions agree, &c.*

## VI.

With innocent mirth,  
 And with social soul,  
 Let's taste the pure nectar  
 Of the flowing bowl,  
 Then fill up a bumper,  
 My toast it shall be,  
 A health to our masters,  
 Our Wardens and we.  
*Our Wardens and we, &c.*

## S O N G V.

## I.

**S**OME folks have with curious impertinence strove,  
 From free-masons bosoms their secrets to move,  
 I'll tell them in vain their endeavours must prove,  
 Which nobody can deny, &c.

## II.

Of that happy secret, when we are possess'd,  
 Our tongues can't explain, what is lodg'd in our breasts,  
 For the blessing's so great it can ne'er be express'd,  
 Which nobody can deny, &c.

## III.

By friendship's strict ties we brothers are join'd,  
 With mirth in each heart, and content in each mind,  
 And this is a difficult secret to find,  
 Which nobody can deny, &c.

## V.

But you who would fain our grand secret expose,  
 One thing best conceal'd to the world you disclose,  
 Much folly in blaming what none of you knows,  
 Which nobody can deny, &c.

## VI.

Truth, charity, justice, our principles are,

What

What one doth possess, the other may share,  
All these in the world are secrets most rare,  
Which nobody can deny, &c.

## VI.

While then we are met the worlds wonder and boast,  
And all do enjoy what pleases each most,  
I'll give you the best and most glorious toast,  
Which nobody can deny, &c.

## VII.

Here's a health to the generous, brave and the good,  
To all those who think and who act as they should;  
In all this the free-mason's health's understood,  
Which nobody can deny, &c.

*To all true and faithful Brethren.*

## S O N G VI.

*Tune.* The Bonny Broom.

**T**O masonry your voices raise,  
Ye brethren of the craft;  
To that, and our great master's praise,  
Let bumpers now be quaff'd:  
True friendship, love and concord join'd,  
Possess a mason's heart;  
Those virtues beautify the mind,  
And still adorn the art.

## C H O R U S.

Hail, all hail, my brethren dear,  
All hail to ye alway;  
Regard the art while ye have life,  
Revere it every day.

## II.

Whilst thus in unity we join  
Our hearts still good and true;  
Inspired by the grace divine,  
And no base ends in view,  
We friendly meet, ourselves employ,  
To improve the fruitful mind;  
With blessings which can never cloy,  
But dignify mankind.  
Chor. Hail, all hail, &c.

H

M.

## III.

No ifntry hearts amongst us are  
 We're generous and kind :  
 The needy man our fortune shares,  
 If him we worthy find :  
 Our charity from east to west,  
 To each worthy object we  
 Diffuse, as is the great behest,  
 To every man that's free.  
 Chor. Hail, all hail, &c.

## IV.

Thus bless'd and blessing well we know,  
 Our joys can never end ;  
 For long as vital spirits flow,  
 A mason finds a friend.  
 Then join your hearts and tongues with mine.  
 Our glorious art to praise ;  
 Discreetly take the generous wine,  
 Let reason rule your ways.  
 Chor. Hail, all hail, &c.

*To all good and charitable Masons.*

## S O N G VII.

*Tune. The Mulberry Tree.*

**Y**E sons of great science, impatient to learn  
 What's meant by a mason, you here may discern :  
 He strengthens the weak, is a guide to the blind,  
 And the naked he cloaths, and befriends human kind.

Chor. All shall yield to masonry, all shall yield to masonry ;  
 Bend to thee, bless'd masonry ; bend to thee, bless'd masonry ;  
 Matchless was he, who founded thee,  
 And thou like him immortal shall be,  
 And thou like him immortal shall be.

He walks on the level of honour and truth,  
 And shuns the vile passions of folly and youth :  
 The compass and square all his actions improve,  
 And his ultimate object is brotherly love.

All shall yield, &c.

By feeling inspir'd, he doth bounty impart,  
 For charity reigneth at large in his heart ;  
 The indigent brother reliev'd from his woes,  
 Feels a pleasure inferior to him who bestows.

All shall yield, &c.



# S O N G S.

59

In the temple of Truth he nobly shall rise,  
Supported by that which Solomon did prize,  
Thus rear'd and adorn'd, strength and beauty unite,  
And he views the fair structure with inward delight.  
All shall yield, &c.

With fortitude bless'd he's a stranger to fears,  
And govern'd by prudence, he cautiously steers ;  
Till temperance shews him the part of content,  
And justice unveil'd gives a sign of consent.  
All shall yield, &c.

Thus a mason I've drawn and set forth to your view,  
And envy must own that the picture is true ;  
Then members become let's be brethren and friends,  
There's a secret remaining will make you amends.  
All shall yield, &c.

*To all prudent Masons that walk upon the level.*

## S O N G VIII.

N. B. The two last lines of each verse is the chorus.

I.

**O**N, on, my dear brethren, pursue your great Lecture;  
And refine on the Rules of old Architecture ;  
High honour to Masons the Craft daily brings,  
To those Brothers of Princes and Fellows of Kings.

II.

We've drove the rude Vandals and Goths off the stage,  
Reviving the Arts of Augusta's fam'd age ;  
Vespasian destroy'd the vast temple in vain,  
Since so many now rise in great George's mild reign.

III.

Of Wren and of Angelo, mark the great names,  
Immortal they live as the Tiber and Thames ;  
To Heaven and themselves, they've such monuments rais'd,  
Recorded like Saints, and like Saints they are prais'd.

IV.

The five noble Orders compos'd with such art,  
Will amaze the fix'd eye and engage the whole heart ;  
Proportion's sweet harmony gracing the whole,  
Gives our work, like the glorious Creation, a soul.

H 2

Y

V.  
Then master and brethren preserve your great name,  
This lodge so majestic will purchase you fame;  
Rever'd it shall stand till all nature expire,  
And its glories ne'er fade till the world is on fire.

VI.  
See, see, behold here what rewards all our toil,  
Enlivens our genius and bids labour smile:  
To our noble Grand Master let a bumper be crown'd,  
To all Masons a bumper, so let it go round.

VII.  
Again, my lov'd brethren, again let it pass,  
Our ancient firm union cements with the glass:  
And all the contentions 'mongst masons shall be,  
Who better can work, or who best can agree.

*To the Right Worshipful the Grand Master.*

## R. A. S O N G IX.

*Tune.* God save the King.

I.  
**G**OD caus'd great light to shine,  
Moving in orb divine;  
And ever shall,  
Sublime, establish'd light,  
Banish'd all darkness quite;  
And from eternal night,  
God save us all.

II.  
Frank'ncense and sacrifice,  
From earth to reach the skies,  
Heavens implore,  
That Sol'mon's masonry,  
Arches of royalty,  
B' receiv'd in high degree,  
While time endure.

III.  
There's Sanctum Sanctorum, three  
Angles no more, we see  
Wisdom reveal'd,  
In ex'lent arts refin'd  
Most royal arches bind,  
No flow of heart or mind  
Shall be conceal'd.

IV.

## IV.

Few in our numbers are,  
 Therefore in royal chair,  
 Honour abound.  
 We will join heart and hand,  
 While truth and gospel stand;  
 None but the royal hand,  
 Shall circle round.

*That Masons may agree in Love and Unity.*

## A Masonic H Y M N.

*Tune. Holy Lamb.*

## I.

UNTO thee, great God, belongs,  
 Mystic rites and sacred songs,  
 Lowly bending at thy shrine,  
 We hail thy Majesty divine.

## II.

Glorious Architect above,  
 Source of light and source of love;  
 Here thy light and love prevail,  
 Hail, Almighty Master, hail!

## III.

Whilst in yonder regions bright,  
 The Sun by day and moon by night,  
 With the stars that gild the sky,  
 Blazon forth the praise on high.

## IV.

Join, O Earth! and as you roll,  
 East or west, from pole to pole,  
 Lift to heaven your grateful lays,  
 Join the universal praise

## V.

Warm'd by thy benignant grace,  
 Friendship link'd the human race;  
 Pity lodg'd within the breast,  
 Charity became her guest.

## VI.

There the naked raiment sound;  
 Sickness, balsam for its wound;  
 Sorrow, comfort; hunger, bread;  
 Strangers, there a welcome shed.

## VII.



## VII.

Still to us, O God! dispense,  
Thy divine benevolence!  
Teach the tender tear to flow,  
Melting at a brother's woe!

## VIII.

Like Samaria's son, that we,  
Blest with boundless charity,  
To th' admiring world may prove,  
They're in God, who dwell in Love.



*LIST of the OFFICERS of the Provincial GRAND  
LODGE of the ANCIENT and HONORABLE  
FRATERNITY of FREE AND ACCEPTED  
MASONS, in NOVA-SCOTIA, according to the  
Old Institution for the Year of Masonry, 5786, viz.*

His Excellency, the Right Worshipful JOHN  
PARR, Captain-General and Governor in  
Chief, in and over His Majesty's Province of  
Nova-Scotia, the Islands of St. John, and  
Cape-Breton, and their Dependencies, Chan-  
cellor, and Vice-Admiral of the same, &c.  
&c. &c. GRAND MASTER.

The Right Worshipful WILLIAM CAMPBELL, Esq;  
DEPUTY-GRAND MASTER,

The Honorable and Right Worshipful RICHARD  
BULKELEY, Esq; S. G. W.

The Right Worshipful GEORGE DEBLOIS, Jun.  
Esq; J. G. W.

The Right Worshipful JOSEPH PETERS, G. S.

The Right Worshipful JOHN FILLIS, Jun. G. T.

The Rev. JOSHUA WINGATE WEEKS, G. C.

Mr. JOHN CANNELL, D. G. S.

Mr. JOHN BUTLER DIGHT, S. G. D.

Mr. ANDREW GRAY, J. G. D.

Mr. DONALD McLEAN, S. G. S.

Mr. ALEXANDER COPLAND, J. G. S.

Mr. JOHN LEWIS, Grand Pursuivant.

Mr. WILLIAM STEWART, Grand Tyler.

*LODGES under the Jurisdiction of the GRAND  
LODGE of NOVA-SCOTIA, viz.*

No. 52. On the Registry of England, a travelling  
Warrant in the 37th Regiment, now  
quartered in Halifax, First Monday.

155. Called St. ANDREWS, on the Registry of  
of England held at Halifax, First Tuesday.

## LIST OF LODGES.

- No. 211. Called St. John's, on the Registry of England, held at Halifax, First Monday.
1. Called Union, of the Registry of Nova-Scotia, held at Halifax, Second Monday.
2. Called ARTILLERY, Registry of Nova-Scotia, held at Halifax, Fourth Monday.
3. Called PARR, held at Shelburne, Second and Fourth Monday.
4. Resigned.
5. Recalled.
6. Called DIGBY, held at Digby, First Tuesday.
7. Called TEMPLE, held at Manchester, First Tuesday.
8. Called HIRAM, held at Sheet Harbour, First Tuesday.
9. Called CHESTER, held at Chester, First Tuesday.
10. Called HIRAM, held at Shelburne, Second Monday.
11. Called St. GEORGE'S, held at Cornwallis, First Monday.
12. Called CONCORD, held at Cumberland, First Monday.
13. Called WINDSOR, held at Windsor, First Tuesday.
14. Granted for Pisto, but not yet Installed for want of convenient Opportunity.
15. Called CORNWALLIS, held at Halifax, Third Monday.
3. Of the Provincial Grand Registry of New-York; a travelling Warrant in the 57th Regiment, now quartered at Halifax, First Thursday.

J. PETERS, G.S.

